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CHRISTIAN WORK IN MOSLEM CITIES.

BY REV. JAMES F. RIGGS, D.D.

The apostles began their work, as a rule, in large cities. In Palestine, Asia Minor, and in Greece the city was the focus of evangelistic effort. The radii might be many or few, long or short, but they had a common origin in the same municipal centre. In our modern work likewise we may wisely follow apostolic example in this great principle. The most important Moslem cities of Southwestern Asia are now occupied to some extent as "stations" of our American missions. A "station" is the residence of a missionary or of several together. Very little has yet been accomplished when we consider the vast multitude of souls outside of the truth, yet it is not strictly true to assert that *nothing* has been done for the followers of Mohammed. Even where no one has openly professed a change of religious views, the Moslem population do share in a degree in the influences exerted over the whole empire. The Ottoman Empire is a strange conglomeration. It is a collection of extremes, a motley mixture, and that, too, of long standing, so that the most glaring incongruities are condoned as a matter of course because it was always so. Europe and Asia are in a perpetual joint session on the shores of the Bosphorus, ever learning and yet never able to come to any definite knowledge of the truth. The diverse elements in the population do not blend and combine as they do in a Christian country, but remain dissimilar, like gold and silver and copper coins in a purse. Turks and Armenians, Greeks and Jews, Bulgarians and Koords, all are distinct and, to some extent, hostile. Oriental civilization is not one complete organic system like our own, but consists of several fragments, each being a part of something long since shattered. This broken condition of society sets up additional barriers in the way of moral progress. Furthermore, the Oriental is accustomed to do many things in a way which is precisely opposite to our way. Thus—*e.g.*, a carpenter in the East files the teeth of his saw in such a way as to give a set toward the handle; hence, in using the saw, he *pulls* it in

toward himself, while we always *push* a saw, and file the teeth accordingly, to give a set away from the handle. Innumerable such points of difference exist and render Christian work in Moslem cities extremely difficult. Barbarous races may very quickly learn to look up to the missionary as the representative of a culture unquestionably superior. But the Moslem has no idea of that sort. He despises the Christian religion as the acme of all that is absurd, and in his unitarian scheme of doctrine he challenges the highest intellectual qualities of the missionary. To convince a sincere Mohammedan that Jesus is the Saviour of all mankind is at once both an intellectual and a spiritual victory. We have a strong confidence in the truth and dignity of the Christian religion; ought we, then, to shrink from the stoutest foe? Nay, is not the very power and vitality of this great system in itself a challenge? The Mohammedans cherish many notions which we cordially approve; they recognize the supreme importance of many tenets which we hold. For example, they fully understand that piety or sanctity is entirely independent of external well-being. The most wretched-looking beggar in the streets may be *holy*. I have often seen pashas of Cabinet rank, in the streets of Constantinople, making the courteous salaam to a decrepit fakir or religious mendicant. Why do they do this? Aside from all question of popular effect, there is a genuine regard for a true, inner, spiritual life. Neither Arabs nor Turks are savages, and whatever faults or vices they may have, they cherish an unflinching faith in religion as a living reality and a potent factor in life. On the other hand, they are sluggish in many ways, and it is not easy to make them see the value of that which is intangible. Sir Austin Layard toiled long with one of the pashas to interest him in astronomy. He gave glowing accounts of sun, moon, and stars, and especially he described the comets, with their strange mystery. When he paused at last, the pasha said: "Well, you say that the comet comes near and then goes away again." "Yes, I said that," replied the Englishman. "Very well," retorted the pasha, "let it go!" Consider the difficulty of any effort to make such men see with the eyes of the Spirit. A sad, heavy-hearted materialism rules their lives, and too often they sullenly reject the offer of Him who speaks from heaven. Even in such a case the soul may be reached by means of the Scriptures when oral appeals have been fruitless. The Bible has been translated and published in pure idiomatic Arabic and Turkish, and so the gates of the New Jerusalem are opened to a multitude. Few persons in a Christian land realize what a task it is to prepare a new version of the Scriptures. It is not enough to be pretty near the truth—the meaning must be exact. This is especially difficult in the Turkish language, where the structure of sentences is totally unlike anything in European languages. But this victory has been won at last, and we have the entire Bible in a version which can be understood by the most humble, yet one at which no native scholar would be displeased in point of style or idioms. The missionary can now press forward his work in those

great cities with the best of all possible implements ; he can fight the battle of truth with the keenest of weapons.

To a very great degree popular dislike and suspicion has been overcome among the common people. There will always be enemies ; but the mass of the population, both city and country, are friendly. Malignant opposition arises from the bitter hostility of individuals, often men whose evil purposes have been thwarted by the course of events, but rarely from the unwillingness of the people as a whole to listen to the Gospel. In many villages where the missionary was stoned years ago he is welcome now, and there is far more of a disposition to discuss calmly the points in debate. Our schools and colleges have exerted a considerable influence along this line, and the matter is now so well understood that it is taken for granted as a recognized factor in the life of the community. Thus, every man who sends his son to the Robert College, Constantinople, knows perfectly well that he is subjecting him there to a strong Protestant influence, and assents to this as a matter beyond question. The same thing for substance might be said of similar institutions at Aintab, Beirut, and other points. What does it signify ? Just this : that Christian work in Moslem cities has a firm foothold ; that we have the confidence of thousands of the people ; that we have the Bible and many other books ; that a good beginning has been made in the line of a periodical Christian literature ; and besides all this many hearts have been touched in homes where the martyr spirit has not yet developed to the point of public confession and the braving of obloquy for Jesus' sake. There is reason to believe that considerable numbers of Moslems are already Christians at heart, but wait till a more opportune moment for such action. If the course of events should be such as to provide a real protection for the convert, a great many would soon declare themselves in sympathy with evangelical truth.

For many centuries it was the standing rule of Islam that the person who abjured that faith was, *ipso facto*, doomed to die. This brutal law was carried out in all its literal barbarity many times, and it continued in force without question till the memorable summer of 1843. The death of a young Armenian in that year gave occasion to a sudden reversal of the policy so long in force. His name was Harootune, and he was by birth and education a Christian, a member of the Armenian Church. One unhappy day, in a state of partial intoxication, he stated his purpose to become a Moslem ; and this was heard by some Mohammedans, who noted it, and afterward insisted on the complete fulfilment of the promise so made. But Harootune, in his sober senses again, flatly refused to keep his word or to take any steps in the direction of such a change. After some further threats, and in spite of earnest remonstrance from several sources, the young man was publicly beheaded in the city of Constantinople at the end of the great bridge that spans the inner harbor. Upon this, the British Ambassador, Lord Stratford, took a bold stand, and demanded of the Turkish Government the absolute and unequivocal abroga-

tion of the death penalty. The Turks resorted to their usual tactics of empty promises and cunning evasion, making general promises that everything should be wisely and properly done, etc., but Lord Stratford was well aware of their tricks, and, besides, he was nobly sustained by the Cabinet in England and by popular sentiment throughout Europe. So he bore down steadily on the Sultan, sweeping away one subterfuge after another, till one day, when all things were in readiness, the significant words "The apostate shall not be put to death" were written in Turkish by Mr. Alison, the interpreter of the British Embassy, and handed to the Sultan for his official signature. The pressure exerted by Lord Stratford was so firm that all tricks were futile; the imperial autograph was affixed to that singular paper, and so it became the law of the empire. It is very easy, however, for dishonest governors and corrupt courts to sentence a man to death, assigning as a reason the commission of some purely imaginary crime. A better way still is simply to draft the unhappy man into the army and then to signify to the officers of his regiment that he is to be treated with great severity. It is not long in such cases before the name disappears from the company register altogether. Army discipline is bad enough at best, and under circumstances like this it may become downright torture, ending in death. Even in cases which are not pressed to the bitter end in this way a vast amount of wretchedness can be inflicted on a man who has displeased the local authorities or defied the public sentiment of his townsmen. Very much must be done before there will be genuine religious toleration or personal liberty in that part of the world.

The recent efforts to cripple the educational institutions at Marsovan are a good example of Turkish unfairness. The two native teachers who were convicted by barefaced forgery and perjury were not in themselves specially obnoxious to the Turks, but the blow was aimed at them in order to injure the college and to distress the missionaries, who are really the persons attacked. This is now the weak point in our system. We can build a college; but if the native professors who are employed in the college are to be imprisoned, abused, and banished to remote points on frivolous charges, our work is at the mercy of our foes at any moment. This important point is to be noted, however. The eager effort of the hostile party to injure a Protestant college is in itself a tribute to the effective work done by the institution. The fury of attack is in reality a tribute, a confession. The Turks to-day practically acknowledge that American ideas are pushing their way in the Ottoman Empire so fast and so wide that no force can arrest them short of violence and banishment. If the question be asked, therefore, what Christian work is now done in Moslem cities, we point in answer to the evident uneasiness of the Moslem authorities. Taking their testimony into account, we are justified in claiming that some very effective work has been wrought.

Nor is it only by the sale of the Scriptures and by our schools that we are doing this. We have also many opportunities to preach Christ direct-

ly to small groups of Mohammedans, two, three, or five in a shop or a private house. Let no one despise small audiences, for we have many biblical examples for our encouragement. The listener may receive seed into the very best heart soil, and it is impossible to foretell results.

It is among Mohammedans as it is in other lands, and human character shows the same general traits. Direct controversial attacks rarely accomplish much good, yet they may be a powerful means of religious education. The apparent alternation of victory and defeat may prove the express medium for a teaching that is divine. A single case may exemplify this : The book called " Mizan-ul-hak " (Balance of Truth), which was an elaborate discussion and comparison of Christianity and Islam ; it was a fearless and a noble book, calculated to convince or else to enrage the reader. If the question be asked : " How much good did that book accomplish ? " we can only say on general principles that it *must* have been in many souls the beginning of honest religious thinking. It was to some weary hearts a distinct lightening of the burden, if not complete relief. We shall never know with mathematical precision just how much good each tract has done, but we have a firm confidence that He who bids the laborers toil in His vineyard will follow up their efforts with His blessing.

In those lands where Islam prevails there are peculiar obstacles to be surmounted ; but it is a battle worthy of the effort, and there will be a triumph in which all Christendom may rejoice. Think of a government so sensitive as to prohibit the use of the word " union," even to speak of the union of two rivers ; a government so abnormally cautious as to interdict the use of the word " star " because the Sultan spends a part of his time in the " Star Kiosk ; " think of a ruler who claims to be " always victorious " in his official documents, and combine with this picture the notion of a complete and final victory like the revolution in the days of Constantine the Great !

Many of the tenets taught in the mosque are only the truths of Scripture dislocated and transposed. Let the points of revealed religion be stated afresh, let the sacred edifice be built up plumb, let the souls of men enter into the one only vital union with God, and then it will appear to Arab, Turk, and Christian alike that there is a treasure of lofty enthusiasm, not yet spent, waiting for the day of the right hand of the Most High. Nothing but victory can justify the battle, and nothing but a second Pentecost can make holy or justify this modern Babel of the great Moslem cities.

THE ATTITUDE OF THE MOSLEM MIND TOWARD CHRISTIANITY.

A previous question may at once suggest itself whether there is any unitary attitude of the Moslems with regard to Christianity. This singular faith embraces many nations in Asia and Africa. They are different

in race characteristics and in language. Millions in India live under the English Government, and millions in Java, Sumatra, and connected islands live under the government of Holland. There are great differences in these peoples, and the numerous conversions to Christ in India, China, and the Dutch islands prove that this invincible faith must bow before the cross. But while this paper refers chiefly to the Moslems of Turkey, that which may be called the Koranic attitude is common to all Moslems so far as they revere the Koran.

Space will not allow us to quote all the passages referring to Jesus and the Virgin Mary ; but the following from the third Sura gives us a good idea of the spirit of the prophet :

“ When the angel said, ‘ O, Mary, verily God sendeth thee good tidings, that thou shalt bear the Word proceeding from Himself. His name shall be Christ Jesus, the Son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God. And He ’ (Jesus) ‘ shall speak unto men in His cradle and when He is grown ; and He shall be one of the righteous.’ She answered, ‘ Lord, how shall I have a son since a man hath not touched me ? ’ The angel said : ‘ Lo, God createth that which He pleaseth. When He decreeth a thing He only saith unto it, “ Be,” and it is. God shall teach Him the Scripture and wisdom, and the law and the Gospel, and shall appoint Him His apostle to the children of Israel. And He ’ (Jesus) ‘ shall say, “ Verily I come unto you with a sign from your Lord, for I will make before you of clay as it were the figure of a bird ; then I will breathe thereon, and it shall become a bird by the permission of God ; and I will heal him that hath been blind from his birth, and the leper, and I will raise the dead.” . . . But when Jesus perceived their unbelief He said : “ Who will be my helpers toward God ? ” And the apostles answered, “ We will be the helpers of God. We believe in God, and do thou be as witness that we are true believers.” ’ ”

A great mass of similar matter might be quoted, some of it curious, some of it puerile, but all showing the respect which Mohammed had for Christ and His mother and the apostles. Wherever the Koran is read and understood, a broad distinction is made between Christ and Christians. He is honored as one of the six apostles of God, and the Virgin Mother was born without taint of sin, and was one of the four perfect women. Christians have departed from Him, and will therefore be adjudged to hell ; but all who have been faithful to Him will be received into paradise at the resurrection.

A second point to be considered is the influence of *tradition* upon the Moslem mind. The Koran itself is but a very small part of the faith of Islam. One may study the Koran ever so profoundly, and he would get no better conception of Islam than he would of popery by studying the New Testament. The Koran is devoutly held as the sacred repository of all the fundamental principles of law, religion, morals, future awards, and

even of science ; but it is a small book, not so large as the New Testament. It was found wholly inadequate to the wants of a government, and so the traditions of the verbal sayings of the prophet and of the first four caliphs were resorted to in order to explain and amplify the obscure and to supply what was wanted. This tradition became enormously voluminous. It often went far out of sight of the Koran, but it claimed all the authority of the Koran. Mehmet the Conqueror, who took Constantinople in 1453, endeavored, with but partial success, to condense and unify this vast mass of commentaries and contradictions. Two centuries later Solymon the Magnificent undertook the work in good earnest. He aimed to be the Justinian of Islam, and with good success. This resulting code is the condensation and unification of all accepted traditions. It is called the "Multeka ul Ubhurr" (the "Confluence of the Seas"). Islam is to be found in this great code rather than in the Koran.

With regard to the honor paid to Christ and the Virgin Mary there is nothing adverse, only some strange and curious commentaries are added. But with regard to Christians the traditions have amplified the Koran beyond measure. Death to the apostate is declared to be an irreversible law. But in the Koran there is no passage that is clear on this point. In 1843 an Armenian—Hovakim—who had Islamized, "apostatized," and was executed in Constantinople, and a Greek for the same reason in Broosa. The English ambassador, Sir Stratford Canning, made a most peremptory demand of the Sultan to officially renounce that law, and boldly maintained that it was not in the Koran. He carried his point, but so thoroughly has this principle, "Death to the apostate," incorporated itself into the Turkish mind and heart that what is not done openly will, in all cases, be done secretly.

European scholars were made acquainted with this Moslem code by M. D'Ohsson, the dragoman of the Dutch embassy at Constantinople. He was an Armenian by birth, but he became distinguished among all the learned Moslems for his profound knowledge of Turkish, Arabic, and Persian literature. By order of the King of Holland he made a translation of this great code into French, omitting parts that were repetitions, and freely condensing parts that were prolix. It is a curious combination of law, morals, and religion. It gives specific directions for the trial and execution of the renegade from the faith. He is to have three distinct offers of life if he will return to the faith, and time for reflection, after each offer, is to be given him. If he remains obdurate he is to be executed by strangulation, and then his head is to be cut off and placed under his arm. His body is thus to be exposed three days in the most public place.

This death penalty is the strongest defence of Islam, and under any Islamite government will never be given up. The convert must have a martyr's faith at his very first step in the Christian life. Quite a number of "inquirers" have disappeared, and no one knoweth their fate.

But in some respects the traditional law has ameliorated the condition

of the subject, Christians or rayahs. It has declared them under the protection of law and their persons and properties safe. Their testimony in court is not to be taken against a Moslem, but Christians and Jews may testify in cases among themselves. No Christian expects justice in a Moslem court. If he has money, however, he may buy justice—or injustice; if he has not he will suffer the will of his adversaries. The general feeling of Moslems toward rayahs is one of indifference, or pity, or contempt, and if anything happens to inflame them it is one of hatred.

There are things continually occurring before the eyes of the Moslems which provoke these feelings. The religious honor paid to relics and pictures and the worship of the transubstantiated bread in the sacrament always stir the indignation of the Moslems, and the term “poot-perest” (idolater) is a common one of insult and opprobrium to a rayah Christian.

But while Moslems may curse Christians, they may not blaspheme the name of Christ. Hazaretli Isa, the adorable Jesus, is the name given Him. It is easy to see that a pure Christianity pervading the Turkish Empire would abolish one of the very strong defences of Islam. Often the Turks have shown special favor to Protestants because they were free from all idolatrous forms in worship.

We pass to a third point—the literary attitude of Islam toward Christianity. This has been one of great reserve. The Moslem authors have written chiefly of their own history, and they have issued numerous commentaries upon laws, customs, and traditions. When anything like argument against Christianity has been attempted it has been uniformly against a false Christianity and against doctrines like those of transubstantiation, auricular confession, and priestly absolution, all which are condemned by reason. As there is no freedom of discussion, and the deluded Moslem never hears the other side, there is a stupid conviction that no answer can be given.

But there are some thoughtful men among the Moslems who know better, and who feel that there are strong points in Christianity and weak points in Islam which have not been duly considered. Missionaries occasionally meet with men who show that they have attentively studied the New Testament and have seen clearly how far the Oriental churches have departed therefrom. The fact that the New Testament in Turkish and Arabic is purchased as never before, proves a curiosity, at least, to get a new estimate of the Christian doctrine.

A fourth point to be considered is the diplomatic estimate of Christianity. We mean by this that which has come through the diplomatic relations of the Moslems with Christian governments.

Few influences have tended so directly to degrade Christianity in the view of the leading men of the Ottoman Empire as the Christian diplomacy of Europe. England, Russia, Germany, Austria, France, Italy, Spain, Holland have magnificent embassies at Constantinople, with counsellors, secretaries, interpreters, and attachés. Each embassy is a princely court.

Besides these there is a score or more of embassies of secondary grade, among which is reckoned that of the United States. While there have been men of the highest moral character connected with these embassies, yet in general "wine and women" is their appropriate motto beyond any other place on the face of the earth where diplomacy is the regnant power. Under Louis Napoleon the French Embassy became so flagrantly and shamelessly dissolute that the bruit thereof reached Paris, and Napoleon telegraphed to his ambassador that the empire expected its embassy to be above reproach. It immediately became Puritanic for a time.

No immoralities of any Turkish pasha ever surpassed, and in many respects ever equalled, those of Sir Henry Bulwer, the English ambassador, who succeeded the noble Lord Stratford de Redcliffe. With his large salary, a constant influx of bribes, and many other auxiliary resources, he rarely paid his honest debts, and a bribe of ten thousand pounds sterling to himself and of one thousand to the Countess Justiniani, his chief mistress at the time, induced him to betray the interest of England and to use his influence as ambassador to promote the designs of the Pasha of Egypt. All these facts were known and were "public talk." Could a Moslem do less than despise a Christianity thus represented?

Besides all this the policy of the "Great Powers" toward Turkey has been unprincipled and supremely selfish. Treaties have been broken as often as they became irksome, while Turkey has been bound down hand and foot and has become utterly impoverished by following the lead of her Christian advisers.

The sum total of the moral influences of Christian embassies to the Ottoman Sultan has been extremely bad. It has made the morals of Christianity appear to the Moslems corrupt and detestable. Were Christian nations truly Christianized their influence would be irresistible.

The missionary work has to some extent undeceived the Moslem mind and has enabled many to see that there is another type of Christianity not represented in foreign embassies. This influence is wide though unacknowledged. The writer once accidentally heard two Turkish gentlemen, on board a steamer crowded with passengers, talking about absurd superstitions that had passed or were passing away. One of them said to the other that the educational work of the American missionaries had spread out through all the land and their books had gone everywhere, and he added: "We Moslems no longer think as we used to." Many others confess the change, but have no thought of its cause. The annual purchase of some thousands of copies of the New Testament in the Turkish language is a fact of considerable significance. Is it the grain of mustard seed which shall spring up in time and become a tree?

But at the present time there are some very adverse influences working upon the Moslem mind. They may not all be known to us, but whatever they are they are persistent and efficient. The Turkish Government has assumed an attitude of hostility to all the missions and missionaries of the

American Board and to all the native Protestants in the empire. It has been steadily increasing for some years, and evidently has for its object the utter effacement of our missionary work. At first view there seems to be no ground for the remarkable change. The Protestant religion is less offensive to the Moslem than the Oriental. There are no forms of worship that are idolatrous, and the Turks have often befriended the Protestant from mobs and from many other forms of persecution. Some new force has come in to cause this great change.

That which is apparent is a weak and wicked thing which has foundations out of sight. There is a secret organization of Armenians residing abroad, keeping their own precious bodies safe, having probably some affiliations with Armenians resident in Turkey, through whose agency incendiary bulletins have been placarded on all the school-houses, places of worship, and other buildings belonging to the native Protestants and the missionaries. The object is to excite the Moslems to such a general massacre that Europe will be compelled to interfere and procure freedom generally. If not, Russia will march right in and do it in the name of humanity. The whole thing is a Russian plot. She is skilful in this way of acting. Three very similar plots could be mentioned by which she accomplished her purposes, but those who were her agents suffered.* She works in the dark. Her agents are innumerable, and most of them fancy they are pursuing their own ends when in reality their end is destruction; but Russia accomplishes her object. In 1839 the great Russian ambassador, Boutineff, declared that the Emperor of Russia would never allow Protestantism to set its foot in Turkey. This policy has never changed. And there is reason for it. Russia intends to have possession of Asia Minor, where she will find some two or three millions of Armenians who will be of great value in peace and in war. She will pass them all, as she supposes, immediately into the Greek Church, and her young men will be enrolled in the army. She does not want an stubborn Protestantism to

* In the war of 1877-78 between Russia and Turkey, a revolutionary body of Russian-Bulgarians excited a "bogus" insurrection in European Turkey for the expressed though concealed purpose of arousing the Moslem population to a general massacre that would call for Russian intervention. A few Turkish villages were burned and a few women and children were murdered; and the perpetrators beat a swift retreat and escaped, scattering copies of a plan for universal rising and throwing off the yoke. The mixed Moslem population, composed of Turks, Chinganés, Pomaks and Circassian refugees driven out of Russia, all, terrified and enraged, sprung to arms, and fell upon a large Bulgarian village and destroyed it. They slaughtered between two and three thousand—all, indeed, who did not escape by flight. This was called the "Bulgarian Horrors." It was an atrocity perpetrated by a mixed mob. This (Russia's) plot succeeded perfectly. There cannot be found anything in history to equal it. Her agents spread the news. The exciting cause was kept out of sight. Mr. Gladstone took up the horrid tale of 15,000 slaughtered, and rode into office upon the tremendous excitement. He justified Russia. He called the emperor the "divine figure of the North." The world to this day has no history of that most successful and most atrocious plot. Russia has admirable facilities for working up anything of that kind. She has two consuls in all important places in Turkey—a commercial consul and a political one. Her work is always secret. She can influence the Moslem mind just as she pleases. Gold is one of her powerful aids; death or Siberia to those who oppose or are *suspected* of opposing her plans. It is humiliating that our callow statesmen should be so foolish or so wicked as to form a treaty by which our freedom-loving country becomes a trap to catch escaped Russian patriots and deliver them over to this cruel and remorseless power.

resist her will and awaken foreign sympathies. The Armenians are befooled by Russia. Should they come under the power of Russia they will find her despotism more intolerable than the Turkish. Indeed, all those who live on the Russian border know it to be so. They rarely pass over to enjoy the blessings of Russian rule.

Russia has befooled the Turks as well as the Armenians. She points out to the Turks the dangers to their faith from Protestant missions, and the seditious character of their Armenian converts—the sedition being her own work. For the present Turkey is in the toils of Russia and will do her will. If England had her old-time watchfulness this would not be.

Russia knows perfectly well that our government will do nothing in the case except to gain some good fair promises, which will never be exacted. Our foreign policy, so far as missions are concerned, is very weak. It will not do to protect them, because a certain class of voters might be displeased. Our government is easily cajoled by Russia. It has been led into making a most disgraceful treaty for the giving up of criminals. We have no occasion to seek our criminals in Russia. But if any poor Russian patriot escapes to this country we will help Russia to get him, and will deliver him over to be tormented. That the greatest republic should join the greatest despotism in this unholy and cruel work is an abomination, standing where it ought not. The courts in Russia are just as corrupt as in Turkey, and in either country the government can easily manufacture both the crime and its evidence. To the burning disgrace of our government it has served notice upon the world that this country is no longer the refuge of the persecuted patriot, but it has become a trap to catch him and deliver him up to death.

Russian agents finding it easy to excite the Moslem mind against our missions, fanaticism and bigotry may be left to carry on the work. The friendly Moslems will for a time disappear, and to what extent the Turkish Government may go in its mad opposition is very uncertain. If our government would invite England and Germany to consider the present attitude of Turkey a remedy could easily be found, but that would offend Roman Catholics and cost votes. We cannot hope for such sublime virtue as would induce a man in government office to do anything that would cost his party a vote. This is the essential weakness and degradation of our government. An election to Congress seems to be an election to the degradation of subserviency to low partisan ends. The Turkish Minister at Washington keeps his master informed of the utter weakness of our foreign policy in relation to all missionary questions, and hence the outrages increase from year to year.

The omens are not good for the future. Christian missions in Turkey are called to severe sufferings and trial. Some way of deliverance will come. God does not forsake His people when He tries their faith, but that way is not apparent.

The future looks still darker for Islam. The only possible prosperity

for the great empire is in a righteous government guarding the rights of the citizen without distinction of race or religion. Turkey must also put herself in such accord with Christian powers that they shall find no reason, when great national complications arise, to blot her out from existence. She now defies Christianity, and will be called ultimately in the providence of God to bear the penalty. But the greatest problem of all is Russia. That mighty empire is driven on in darkness by the fiend of conquest and military power. Combined Europe can resist her, no power can conquer her. We wait for a mighty angel to come down from heaven having a great chain in his hand in order to lay hold of the dragon, the old serpent, which is the devil and Satan, and bind him a thousand years, that he should deceive and oppress the nations no more.

LEXINGTON.

C. H.

MISSIONS IN TURKEY.*

BY REV. HERMAN N. BARNUM, D.D., HARPOOT, TURKEY.

The missionary work which now extends to almost all parts of the Turkish Empire was commenced at Constantinople in 1831 by Dr. William Goodell, as a missionary of the American Board. In few countries have the principles of missionary comity been better observed. In Constantinople some English and Scotch societies have been at work, but in different lines from the missionaries of the American Board, and always preserving the most cordial relations with them. In other parts of the country disturbing elements have sometimes been introduced, but as a whole the American Board and its missionaries have had control of the evangelizing agencies, and have been free to manage them in their own way.

Few missionary fields present a greater variety of races and religions than Turkey. It is customary to class the Nusairiyeh and Yezidus as Pagans. All the rest are theists, and even these hold to a sort of theism, but it is corrupted by other elements. Of Christian sects there are the Armenians, Bulgarians, Jacobites, Greeks, and Nestorians, and each of these sects has a papal branch, every one distinct from all the rest. There is also a sprinkling of Latins, and there are many Jews. The Mohammedans constitute about four fifths of the population, and there are sects among them as well as among Christians. They have generally shown a large degree of toleration to all other religions which do not interfere with their own faith.

Before sending missionaries to Turkey the attention of the American Board had been drawn to the Armenians. Work was begun among them, and its greatest results have been achieved among them, although it has extended to the Bulgarians, Greeks, and Jacobites. The Armenians are an honest, sincere people ; they are allowed to read the Bible, and at that

* Syria, although politically a part of Turkey, will not be considered in this article.

time there was a spirit of inquiry and a desire for reform, which made them particularly accessible. For several years the hope was entertained by the missionaries and the converts that a reformation might be effected within the Armenian or Gregorian Church itself. Schools were opened, inquirers multiplied, and for a time even the Armenian patriarch himself expressed his satisfaction with the movement. It soon became apparent, however, that the ecclesiastics did not wish a genuine reform, and they inaugurated a violent persecution, which drove all the evangelicals out of the old church, and completed the organization of an evangelical church.

One hundred and twenty-five churches have now been organized, with a membership of about thirteen thousand. The first churches were naturally formed upon a Presbyterio-Congregational basis, after the polity of the missionaries who organized them; but as churches have multiplied no effort has been made by the missionaries to control their polity or to interfere with their perfect independence. They prefer to see them adopt the form that is the most natural expression of their religious life as it is modified by national characteristics. Some influential Protestants are of the opinion that an episcopal form—a modification of their ancient church government—is the best adapted to them as Orientals; but the large majority, having had an experience of self-government, are afraid of anything that resembles their former despotic system. The missionaries have held and still believe that the outcome of genuine missionary work is the organization of believers into self-supporting churches, having their own pastors, and that from the outset they should be independent of missionary control, and that the entire work should be committed to the churches as fast as they are able to assume it.

As to the general management of the missionary work during its present stage of development, after considerable discussion a plan was adopted by a general conference at Constantinople in 1883, and approved by the Board, which provides that missionaries and natives are to share the responsibility equally. Whenever there is a difference of opinion as to the use of missionary funds—a contingency which seldom arises—the missionary voice is to control. In everything else the responsibility is equal. This plan has worked well, and ought to have been adopted much earlier. Both parties have been benefited by this sharing of the work together, and it has been a gain to the work itself. It shows the people that the work is properly their own, and the missionaries are merely their helpers; and it is a step preparatory to the transfer of the whole responsibility to the people.

From the beginning of this work in Turkey the supreme aim has been, not educational, but evangelistic. The Bible has been the basis, and the effort has been to put the Bible within the reach of every family in their own vernacular. In this endeavor we have always had the most generous and hearty co-operation of the American and the British and Foreign Bible societies. A degree of education was necessary in order to make the

Bible available to the masses, for very few of the men and none of the women throughout the country knew how to read ; so, wherever the missionary has gone, schools of a simple character have been opened, with the primary object of enabling people to read the Bible. With the same object great efforts have been made to persuade adults to learn to read, and with the most gratifying results. Everybody who learns to read is sure to procure a Bible, or at least a New Testament. The missionary ladies experienced no little difficulty at first in persuading women to learn to read. Women were supposed to have inferior minds, and the art of reading was considered to be a prerogative of the male sex. Those who first made the attempt met opposition at home and ridicule abroad, but experience soon demonstrated the fact that a Bible in the hands of a woman gave her a new sense of personal dignity and worth, and by exalting her to a higher plane transformed her home. The ability to read is no longer a reproach to a woman, but those who cannot read are ashamed to confess their ignorance. No result of the missionary work thus far is more gratifying and more clearly proves its genuineness than the change wrought among the women, and through them upon their homes. The agency of the women's boards, in co-operation with the American Board, since their organization, twenty-five years ago, is one of the most potent factors in the regeneration of the land.

The training of men for the ministry is one of the first things to engage the missionary's attention. From among his converts he selects those who are most apt to teach—young men of considerable maturity—and after a few months of study, mostly biblical, sends them out to teach and preach during the winter, to return for further study during the summer months. These men become pioneers. The first pastors were from this class after a three or four years' training. With the advance of intelligence in the congregations, the course of theological study has advanced, and these early classes developed into regularly organized theological seminaries, of which there are five. The Eastern Turkey Mission has two, one being located at Mardin, in which the instruction is given in Arabic, that being the language of that part of the country.

After the foundations were fairly laid the character of the schools was improved. They have been graded and adapted to the growing intelligence of the people—the people assuming the responsibility, with some aid for a time from missionary funds. The schools are no longer a distinctively missionary agency. The Bible is daily taught in them, and it thus finds its way into many families, and aids in the work of evangelization, but that is not any longer the primary aim. They are adjusted to the needs of these new communities, and designed to prepare the young for the duties of life just as in Christian countries. In the four Turkish missions—European, Western, Central, and Eastern—there are about four hundred common schools with some sixteen thousand pupils.

The improvement of the common schools created the necessity for a

few high schools at central points for the preparation of teachers and the giving of a preparatory training to some of the brightest youth looking to other professions. The development along this line has been such as to demand colleges for both sexes. Christian civilization requires educated leaders, and the desire to furnish such, along with the growing thirst among the people for higher education, has led to the opening of a male and a female college in each one of the four missions aside from Robert College, at Constantinople, which is an independent institution. Connected with these higher schools are twenty-four hundred pupils, of whom nearly eleven hundred are girls—a body of young people who are destined to be a blessing to the land. These schools have awakened an enthusiasm for education which has sometimes excited the fear that the evangelistic work might be overshadowed by it, but special pains are taken to keep the Gospel everywhere at the front. The daily study of the Bible is a part of the programme of every one of these schools from the highest to the lowest. An education that is not thoroughly Christian is a doubtful benefit to the individual or the nation.

The changes, material and moral, which have been wrought in Turkey during the last sixty years have been many and significant. To claim them all as the result of missions would not be honest. Something is due to the spirit of the age and to the influence of European civilization, which have helped to stir the sluggish Orient, although those influences are not always beneficial. It is easy to see, however, that all that is best in these developments is the direct fruit of the Gospel. It has awakened the mind, introduced Christian education, begotten enterprise, elevated woman, regenerated the home, sanctified the Sabbath, created a higher tone of business morality, and, in general, it has given an impulse to society in the direction of a higher civilization.

The missionary work ought to be in a condition to be transferred before many years to the native churches, but there are obstacles to the realization of this plan, some of which will be enumerated.

1. Independence requires leaders and administrators. There are some who are fitted to take the control of such a work, but they are few. The Protestant churches are doing a noble missionary work in Koordistan, but they have not yet gained the experience nor risen to the exigency of carrying forward the evangelical work of the country without help. There is also a strong tide of emigration to America, which takes some of the most energetic of our young men; and some of the ablest are drawn into business and into other professions. The whole number of missionaries is sixty-two males and one hundred and sixteen females. This number is likely to be diminished, and as fast as possible responsibility will be passed over to the churches and their leaders.

2. A hindrance of no small account is the poverty of the people. A preliminary to independence is self-support. In few fields has self-support had an earlier recognition or been more faithfully pressed. Not a

few of the churches have attained to complete independence. The Protestants raise for all purposes nearly \$60,000 annually, still the majority of the congregations are utterly unable to assume the entire support of their preachers and teachers. The country is poor. European armaments compel Turkey to maintain a large standing army and an expensive navy. The expenses of the government are great, and taxation is extremely burdensome. Protestants have shown not a little enterprise, but it is difficult to introduce any new industry. The Orient does not take readily to new things, and the Government does very little to help them forward, but, on the contrary, seeks help from them for the treasury.

3. The hope of a reformation in the Gregorian Church restrains many from joining the Protestant movement. The Bible has been widely circulated and read. Its truths are becoming well known, and while the rites of the Church are maintained, the errors and superstitions of former days are intellectually renounced. It is, perhaps, safe to say that the majority of the Armenians are orthodox in belief, and that is their snare. They are contented with a right belief. They say, "We no longer trust to rites and good works for salvation. Christ is the only Saviour. We believe as you do," etc. Many of the Protestants are too much of the same mind. Too many of them feel that this confession on the part of their Armenian neighbors is enough, therefore they do not labor for them. There is some reason to hope that a genuine reform may take place at some time in the Gregorian Church so deep and thorough that the Protestants may return to it, especially if the truth which is known and confessed shall be vivified by the Holy Spirit; but at present there is a spiritual deadness which causes multitudes to be satisfied with a formal confession of the truth and a partial rectification of conduct.

4. Another serious obstacle is the attitude of the Government and its co-religionists. This is a point upon which, for obvious reasons, it is not expedient to speak very freely. For many years the Government was indifferent, and the Mohammedans generally looked with a degree of favor upon Protestantism as an improvement upon any other Christian system with which they were acquainted. There is no more loyal class in the country than the Protestants, and governors of the provinces and other high officials have frequently acknowledged it; and they have said that the spread of Protestantism is a public benefit. Of late years, however, Protestant growth in intelligence and manhood has become an occasion for suspicion. Islam had its birth in the seventh century, and it retains the character of the country and the time of its birth, and it has come to look upon vital Christianity as a serious menace.

Despite these and many other hindrances such as are found in all missionary fields there can be no doubt of the genuineness of the Christianity which is now being revived in its ancient home. The truth has taken deep root. The leaven is widely spread, and it is silently doing its work. The Christian Church needs to have a deep sense of its own great privilege and opportunity, and to manifest it by more liberal gifts and more fervent prayer.

THE YEAR IN JAPAN.

BY REV. GEORGE WILLIAM KNOX, D.D., TOKYO, JAPAN.

For the year past Japan has been at peace—nature, society, missions undisturbed by calamities and unexcited by great events. Without severe earthquakes, convulsions, or struggles, the quiet routine of common life, in contrast to other years, offers little material for reports. A few weeks ago, however, two dormant volcanoes exploded, giving evidence that the seismic forces are not yet extinct; and there have not been wanting indication that forces which may convulse society are only quiescent.

Politics.—The long political struggle grows confused and tedious. In the winter the strife between Diet and Government, the representatives of the people and the ruling oligarchy, reached an acute stage. The end of parliamentary government—such measure as we have—seemed at hand, when the Emperor appeared, *deus ex machina*. He told the Government to mend its ways, economize, and accept the reforms proposed by the Diet. The Diet he commanded to cease its encroachments upon the imperial prerogative and its unreasonable obstruction, and to adopt a policy of peace and work. Government and Diet bowed their acknowledgments, accepted the decision, and worked for the remaining days of the session in harmony, none able to determine who was victor. Parliamentary government has made distinct advance. The device was worthy the veteran statesman who planned it, and served his turn, but it cannot be repeated. The Emperor cannot enter often the domain of party politics, even as umpire.

Agriculture and Commerce.—Seed-time and harvest have not failed; earth, air, and sea have brought forth abundantly after their kinds. New manufactures are introduced; railway and ship-building increase; foreign commerce advances with leaps and bounds, and never before was Japan so prosperous. But with increase of wealth comes increase of sorrow. The cost of living constantly increases, luxuries become necessities, the struggle for existence grows fiercer, and the old Japan, the lotus-eating Japan, fades away. We hear of “sweating,” of cruelly long hours of work and cruelly small rates of pay, of a growing discontent and of strikes. One half comes to believe that modern civilization costs too much, and there is a growing, oppressive sense of weariness, of the monotony of life as we see Japan struggling with our selfsame problems and conditions.

Japanese and Foreigners.—Until Japan has its way in treaty revision this heading must be continued. And the trouble nowadays is that Japan does not know what it wants. The politicians cannot agree as to the bargain they would drive, nor as to who shall have the glory of settling this troublesome affair. As every one knows, foreigners are confined by treaty to a limited area around seven open ports, and even in the open ports can hold real estate only in small districts called “concessions.” But years

ago the Japanese began to give passports permitting travel "for health or scientific purposes." The objects specified were mere forms from the start, and foreigners traversed every part of the empire in pursuance of such objects as they pleased, and now tourists by thousands and residents by hundreds take passports as matter of course, almost forgetting that they are of grace. The Government further modified the strict requirements of the treaties. Foreigners in government employment were permitted to reside outside of the "concessions," and soon foreigners in the employment of individual Japanese. Whereupon any foreigner could live where he choose, and a Japanese employer was never wanting, one's own cook or other employé serving in double capacity if other arrangements failed.

The Missionary Conscience.—Certain missionaries had a hard time with conscience. They desired to go on preaching tours, but did not wish passports for "purposes of health;" and they wished to live in the interior, but did not fancy employment without wages and by individuals in their own pay. A few missionaries have held out all these years, never going on evangelistic tours and dwelling in the "concessions." But the "concessions" have missionaries to spare; and the majority live as "employés" in other parts of Japan, thus accepting the situation, and fully assured that conscience has nothing now to say.

Government Consent.—And on the whole they make out their case. Not only has the Government treated its own requirements as empty forms, but the men who have ruled Japan, and whose interpretation was final, have assured us that the situation was understood, and that they had not the smallest objection. And when the local police have interfered with meetings, the central authorities have issued orders that the missionaries be protected. So, too, the Government itself has issued the permits for residence in the interior, and in some has stated that the employer pays no salary, and that the object is the teaching of religion. One step further has been taken. When foreigners live permanently in the interior, they wish their own dwellings, as desirable houses are very few. And it has been as easy to own a house in the name of a Japanese as it is for Englishmen to own real estate in the name of Americans in the United States. The Government tacitly has permitted this, and government officials have loaned their names freely for the accommodation of foreign friends. Though conscience and the Government are silent, popular agitators find enough to say: "No wonder the treaties are not revised! The foreigners have all they want. They travel throughout the empire, buy the choice spots in our most famous resorts and build villages on mountains and by the seaside. Confine them to the 'concessions' and the 'treaty limits,' and they will soon come to terms." These men overlook three points: that Japanese politics, and not foreign obstinacy, prevent revision; that foreign governments are little influenced by the petty inconveniences of these communities in the Far East; and that foreigners

are not made friendly by a restriction of their privileges. But the treatment of the Chinese in the United States does not incline one to sharp criticism of anti-foreign agitation in the East.

The Possible Results of the Agitation.—Probably the agitation will come to naught—possibly it may succeed. Should it succeed, foreign missionary operations will be contracted violently. The “concessions” have not room enough, nor the “treaty limits” work enough, for one half the missionaries here. And however improbable this result may be, it should be considered when schemes for large re-enforcements are broached. Our legal rights are of the narrowest; all else is of “mere good will,” and the favors now enjoyed are attacked by political agitators.

Professor Inoue.—Leaving these remote and problematical results we may study more palpable effects. Whatever anti-foreign feeling exists is accentuated, and so far forth the difficulties of the missionary increase. Christianity is no longer advocated as the “best religion” as in former years, nor are the native faiths longer despondent. Even Shinto has put itself forward as the special guardian of patriotism and loyalty, and makes much of the refusal of certain prominent Christians to do homage to the imperial photograph; and Buddhism has entered upon an active campaign, seeking to re-establish itself as the national religion. Even men who profess no faith find occasion of offence in Christianity, and this by no means because of the peculiar doctrines of the cross. Professor Inoue has distinguished himself by a violent attack upon our faith. He is of the staff of the Imperial University, and is known throughout Japan. He studied for several years in Germany, and has some knowledge of many things. He found Christianity to be injurious to patriotism and filial piety. He published his articles in seven leading journals and then in book-form, finding a multitude of readers in every part of the land. The Buddhists adopted the book at once and purchased many copies. Quite a literature has sprung up around this book. The Christian scholars (Japanese) were not slow in coming to the defence, and found many vulnerable points. In fact, Professor Inoue had been so hasty and had made so many blunders that he lost much influence and reputation. The leading journals recognized that he had the worst of it; and the professor himself pleaded for suspension of judgment until he could review his facts. The immediate result of this controversy has been to strengthen the Christians and to attract again popular attention to Christianity. It has shown the Japanese Christians to be fully able to hold their own against the strongest men who enter the lists. At the same time we are not to forget that this is only an episode, and that the conflict is great. Christianity is not to be borne to victory by a great popular movement, but is to win its way by its inherent truth and by the power of the Holy Spirit.

The Annual Meeting of the Congregational Churches.—The annual meeting of the Congregational churches was held in Tokyo in April, and took advanced position as to the relations of the Japanese Christians to

the missionaries. The value of their labors in the past was fully recognized and the desire expressed for their continuance. But many of the leaders advocated a most radical change. It was urged that the present relations emphasize the foreign element, and are a distinct element of weakness. The Church should become thoroughly Japanese. Every expression in the reports of the mission that seem to claim the results attained as its own should be expunged ; indeed, the mission should not issue a report at all, but the report should be the product of the Church. The mission as an organized body should cease to exist, the missionaries throwing in their lot with the Japanese, claiming no special rights or privileges, accepting such places as might be assigned them by the Church and serving on committees only as elected. The funds contributed in the United States should be given, not to the mission, but to the committees of the Church. To accomplish these results the form of government of the churches should be more centralized. This programme was advocated in the denominational press with fervor ; but the annual meeting was not ready to go so far. It merely drew a plain line of distinction between independent and mission churches, giving the former, only, the right of membership in the annual meeting. The plan for the control of the missionaries was not even introduced, and had no chance of adoption, but a long step was taken in the direction of putting the strong churches and the strong men by themselves and leaving the weaker congregations to the foreigners and under a tacit reproach. No other mission in Japan, perhaps none in the world, has gone so far in the bestowal of full rights and dignities upon the native brethren as the mission of the A. B. C. F. M. All that can be implied by the word co-operation, all that is implied in dealing with the Japanese as brethren, has been adopted designedly. The mission has put its great school in Kyoto fully into Japanese control and gives large amounts of money to the Board of Missions of the churches. The result does not seem altogether satisfactory ; and some outsiders think the policy of concession has been carried too far.

Mission Polity.—Three forms of mission polity are proposed : Mission control, co-operation, Japanese control. Each has its advantages, its disadvantages, its advocates and its opponents. The first—mission control—has attractions for many missionaries. It is simple, appears reasonable, in some circumstances may be strong, and in the beginning is inevitable. The missionary is at the head of the enterprise, and has the funds. While foreign money is used the foreigner must control, is the motto. The funds are entrusted to the missionary ; he is responsible for their expenditure, and this responsibility he cannot give to another. Besides, the missionary by heredity, by education, by long experience is better able to direct and lead. When the native Christians by and by have gained a similar education and experience, above all, when they are able to pay for their churches, pastors, schools, and missions, they shall control and be welcome. And even now, so far as they pay, let them rule, and in purely

ecclesiastical affairs they may decide, but must not touch the sacred purse-strings. This policy insists too much on the purse, as if it were the efficient and all-important factor in the founding of the Church. It puts foreigner and mission to the front and gives the Church the air of an imported institution. In so far as the control is effective, it does make the Church foreign and affronts self-respecting and patriotic men. It often leads to great errors when foreign ideas and plans are enforced. It causes friction endlessly, and subjects the missionary to constant and severe criticism. It obliges too large a proportion of the missionary force to tend tables and argue accounts. It does nothing toward training the Church to undertake its full responsibility. It insists that the latest comer, if a foreigner, is more worthy of power than the most experienced native. It is possible only while the Church is weak or its members dependent, and its reward for self-support is entire freedom from missionary influence. The policy of co-operation would meet these disadvantages. It puts foreigner and native on a level. They are brethren in the Church and in the control of affairs. There is to be equality in position and in power. The Church contributes to its own support and to the evangelistic work ; the mission contributes to the same end, and the common fund is administered by joint committees and boards. The full foreign representation is the guarantee to the Church in the United States that its funds are well employed ; and the full Japanese representation, that the native wishes, views and experience shall have full weight. The Church is trained to responsibility and to liberality. It is prepared for the day when it shall stand alone, while the foreigner enters into the Church life and has fair field for such influence as his experience and qualities rightfully command. The policy has its difficulties. It demands mutual respect and self-respect. It is not easy for men of different races to co-operate. To submit to majority rule is difficult at home, it becomes still more so when the majority is of another race and color. Patience, mutual love, and confidence, a willingness to overlook small differences, to sacrifice minor points of opinion to larger and higher ends, the ability to see both sides of questions, and the resolute determination to put aside prejudice and suspicion are requisite to success. As the missionary claims the longer Christian experience, and the richer, perhaps, it becomes him in fullest measure to manifest these gifts, the special graces of the Spirit who inspires the Church. The third theory makes the missionary an employé, unpaid, it is true, but none the less at the direction of the Japanese. They control and he obeys. He is to have no part in the direction of affairs, but must occupy the position of foreigners hired by the imperial Government. The theory is interesting as showing what demands are possible. Were it agreed to, missions would disband ; half, perhaps more, of the force would be sent home, and the missionaries who should remain would be exceptional men of peculiar temperament. It is a demand in reality for the continuance of foreign funds and the withdrawal of foreign missionaries.

The Year's Work.—The work has gone on in quietness, with greater interest and greater gains than for several years. The churches have wholly emerged from the period of theological doubt and discussion and are more conservative than ever before. Evangelists, pastors and people are preaching the Gospel with renewed earnestness. If there is not to be a national movement comparable to that of a few years ago we may at least hope for constant and substantial progress.

The Self-support of the Churches.—Comparatively little advance has been made in self-support for some years. The reasons are obvious. Japan passed through a period of severe financial depression, and before it was gone came the anti-foreign reaction, and this was followed by a period of doubt and coldness in the Church. It may be, too, that the missionaries have lost their early zeal. There are indications, however, of reviving interest in this subject among Japanese and foreigners.

Dr. and Mrs. Hepburn.—From the beginning Dr. and Mrs. Hepburn have been our representative missionaries. They arrived in Japan in 1859, when it was first opened to foreigners, and when the way hither was still by sailing vessel around the Cape. They shared in all the difficulties of the early years. One young man took service in Dr. Hepburn's household with intention to kill him, but was won from his purpose by the Christian life he saw. And through all these years more precious than all else, than the abundant and successful labors as physician, lexicographer, translator, and evangelist, has been the constant manifestation of the Spirit of Christ. We may well rejoice that Dr. Hepburn has been the representative missionary to Japan. The final departure of Dr. and Mrs. Hepburn was the signal for an unparalleled demonstration from the whole community. These missionaries at least have won the respect and love of all, and all united in showing gratitude and esteem.

THE CHURCH OF ABYSSINIA.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

In these days, when the old question *quid novi ex Africa* is re-echoed in an entirely new sense, and the evangelization of the Dark Continent is the aim and ambition of aggressive Christian mission enterprise, it is of special interest to remember that there is yet one national Christian church in Africa, namely, the Abyssinian. Of all the remnants and remains of the once so powerful Christianity of the Oriental nation, and particularly of the African continent, of which St. Augustine, Cyprian, Tertullian, and others are historic monuments, the Abyssinian is the only one that has been able to maintain its national and characteristic individuality. Singularly enough, it has attracted but little attention on the part of Western Christianity; and the rejuvenation of the petrified formalism of the Abyssinian Church into a living and life-giving evangelical communion

has among Protestants enlisted the energies of only a few English and German missionaries, and in recent times of a Swedish society. The Jesuits began work there already in the sixteenth century and managed even to set one of their own puppets on the throne ; but a reaction came, and the expulsion of the Fathers followed, who were not admitted again until in recent years. According to the Catholic writer Münzenberger, himself a Jesuit, in his "Abyssinnien," there are now in that country thirty native Catholic priests, assisted by eleven priests of the Lazarist congregation under the direction of Bishop Crouzet. The principal station is at Keren. Here, too, there is a seminary with sixty pupils studying the Ethiopic and Latin languages together with theology. There are also in Abyssinia eight Catholic schools—six for boys and two for girls. Statistics of Protestant success are not obtainable, but progress has been made, and both the people and their church deserve much more attention on the part of Christian mission workers than they are receiving. This their character, history, and status abundantly demonstrate.

The Armenian, the Syrian, the Coptic, and other Oriental churches have almost been wiped out by the Moslem conquerors. The few thousands of Armenian Christians that are scattered through the Turkish and Persian empires—the Copts in Egypt, the Thomas Christians in India—these and communions like these are the mere remains and ruins of former greatness and a sad reminder of what was lost to Christianity and civilization by the success of the Mohammedan propaganda of the sword and false doctrine. The Abyssinians, the modern representatives of the Ethiopians of history, are the only Eastern Christians that in their national existence have not been crushed by the Mohammedans. Against fearful odds the mountaineers of the "Switzerland of Africa," as Ethiopia is often called, maintained a struggle for life and death with the fanatical defenders of Islam. The latter were able to crowd back the Christians of Southeastern Europe to the very gates of Vienna, and the Christians of Southwestern Europe to the north and east of France, yet they could not wipe out the Abyssinians, which they have been trying to do for more than a thousand years. The latter still stand as the only non-barbarian people of the African continent that did not yield to the arms of the false prophet of Mecca.

This unique historical prominence is in accord with pedigree, origin, and character. In all these respects they are unlike the other peoples of the Dark Continent. They belong to the Semitic family of peoples, the same to which also the Jews, the Arabs, the Babylonians, the Assyrians, and other nations who have been powerful factors and determining forces in the early history of the human race. In fact, they are the only member of this family that as a nation has adopted Christianity. It will ever remain one of the strange phenomena of history that Christianity sprang out of Semitic soil, but has found its greatest adherence among the Aryan peoples. The Syrians were Semitic, but Christianity was never their national religion.

It thus became literally true that Shem has dwelled in the tents of Japhet ; the spiritual inheritance of Shem has passed into the possession of Japhet. The history of Abyssinia is almost entirely of a religious character. Of the times prior to the introduction of Christianity in the days of Athanasius but little is known. Only in recent times has a German traveller, Glaser, found in Southern Arabia a number of inscriptions showing that in early times the Abyssinians were settled in that country. This perfectly agrees with the fact that the Abyssinian language is more closely allied to the Arabic than to any other branch of the Semitic tongues, and also with the tradition of the Abyssinians, who prefer to call themselves "Geez"—i.e., which means both "immigrants" and "free." In this way it can be seen that in reality the Abyssinians are not "Ethiopians" at all—e.g., they are not black. Calling the blacks of Africa "Ethiopians" is only another specimen of *lucus a non lucendo*. The Ethiopians being, with the exception of the Egyptians, the only African people known to the classical writers, the name was gradually applied to all the peoples of the African continent. In reality the Abyssinians are an Aryan people, as much so as the Greeks or Romans or the modern Europeans and Americans. They are coffee-colored, but in appearance and characteristic traits everywhere betray the Aryan.

The making of the Abyssinian nation is entirely the work of Christianity, and that, too, of Greek Christianity. It was not Greek culture or philosophy or civilization in themselves that in the fourth century brought the Ethiopians of antiquity on the stage of history. It was Greek Christianity that did this. Although geographically nearest to Egypt, that classic country has seldom had any influence for good on its southern neighbor. Of the venerable civilization of the land of Pharaoh, with its pyramids, temples, and cities, there is no sign to be found in the whole country of Abyssinia. The Christianization of this country almost at as early a date as it became the established religion of the Roman Empire has determined the whole history and national development of this people. Abyssinian history is really in sense and substance a chapter in Oriental church history, and a very interesting chapter at that. The religious element that began the process in the establishment of Ethiopia as a nation has been the controlling factor all along, and has been the decisive element in the national character. Divorced from religion, Abyssinia has never known any civilization or literature. Certain national peculiarities, such as the observance of the seventh as well as the first day of the week ; the practice of circumcision as well as of baptism ; long seasons of fasts ; adherence to the laws of meats as found in the Old Testament law, as also the existence of a peculiar class of black Jews (the Falashas)—of whom there are about two hundred thousand in Abyssinia, but who at one time in the history of the people had managed to secure the throne, and who by descent actually belong to the Ethiopic race—all these things would point to a Jewish period before the Christian, in Abyssinia. But aside from the

stout denials of the native writers, there are no positive evidences that these are more than national peculiarities, inheritances from the old Semitic family of peoples, as it is well known that some of these—such as the Sabbath observance—was found also among non-Jewish Semites—*e.g.*, the Babylonians.

The precise period of the introduction of Christianity into Abyssinia has also exerted a decisive influence on them and their history. It was the first century after Christianity had become the accepted religion of the empire, the age of controversies on theological and christological subjects. It was not yet the period when a highly developed culture and civilization went hand in hand with the new faith, when grand churches and basilicas were built, and when literature, the sciences, and the arts had adjusted themselves to the new state of affairs and had thrown off allegiance to the Greek and Roman ideals and had become imbued with the new spirit. Before that formative era of controversy was over Abyssinia had already severed its connection with the Greek Church and the Greek world of thought. The Synod of Chalcedon, in 451, condemned the monophysitic doctrines of the Egyptian churches, and with this act the Christian churches of that country and of Abyssinia withdrew from the Church at large. About two centuries later Mohammedanism conquered Egypt, and thus separated the Abyssinian people externally also from all the other nations with whom they had been in any connection or spiritual union.

These facts explain much that is seemingly enigmatical in the history and character of the Abyssinian Church. First, the self-imposed and then the enforced isolation of the peoples on account of that very thing which entered most largely into their national development, namely, their religion, naturally made them all the more zealous in preserving at least the outward forms of their historic worship and Christianity. The conservatism, naturally so deeply implanted in the Semitic peoples, proved a most effective assistant and agent for the process of spiritual petrification. Accordingly, we have in the Abyssinians of to-day virtually a petrified Greek Christianity of the fourth and the fifth centuries. The outward forms, liturgies, dogmas, and ceremonies have been handed down from century to century uninfluenced by the development that has been going on in the civilized world and in the Church elsewhere during all these long years. The spiritual element in the religion of the Abyssinian Church is gone; it is now mere formalism. The hull and shell of Christianity is certainly there; the kernel, the life has departed.

These facts furnish us with the data intelligently to judge of the mission problem and prospects presented by this unique people and Church. Naturally the former is not an easy one. The work to be done is to introduce into the forms of Christianity obtaining in Abyssinia the real spiritual life of the Gospel. Protestant mission societies have felt this to be the case, and have labored in this direction as much as they could, but against terrible odds. Again and again have they been driven from the

country by the "Christian" rulers of the land, because in the nature of the case they were compelled to antagonize the claims, tenets, and teachings of the national Church. It will be remembered that the English campaign under Lord Napier in 1855 was to rescue the missionaries which had been imprisoned by that barbaric genius, King Theodorus II. The beginnings of Protestant work both among the Christian Abyssinians and among the Falashas dated from 1830, when the British Society sent out Samuel Gobat, who afterward became the famous Anglo-Prussian Bishop of Jerusalem, to labor in that historic land of Abyssinia. He was followed by Krapf and Isenberg, who did much to secure for Abyssinia an evangelical literature, disposing of more than eight thousand Bibles among the people. These three are the leading names among the Protestant pioneers in this land, while others, such as Sterns, have ably assisted, the last-mentioned laboring almost exclusively among the Black Jews. The most successful among the succession of this first generation of Protestant missionaries was Martin Flad, who has been several times banished, and now, in his extreme old age, lives in Würtemberg, in Germany, still directing from there as much as possible the mission work among the native Falashas. Swedish gospel messengers have in recent years been admitted to this field by King Menelik under certain restrictions, but as yet they have not been able to report great progress. Several hundred Falasha converts have proved faithful to the Gospel preached to them by Flad and others, and now and then letters come to this venerable worker from the native helpers showing that in spite of persecutions they are still faithful to the Gospel they have learned to love. Within the last few years two most interesting and touching letters of this kind from the native helper, Michael Argavi, have been published in various mission journals, in which instances of fidelity to the faith once delivered to the saints are recorded that well-nigh equal those narrated in the books of the Maccabees.

Certainly people and prospects like these should prove peculiarly attractive to zealous mission workers. To rebuild on historic Christian ground the Church of God is an enterprise well worth the prayer and energy of evangelical Christendom. The Abyssinians are a noble people even in their present low religious and spiritual condition ; but with a revived and life-giving Christianity they could become a power in the Dark Continent for the Gospel cause and a truly evangelical Christian Abyssinia, and become possibly the best basis of operation for the hosts of Christian workers going out conquering and to conquer throughout the length and breadth of Africa.

Dr. George E. Post suggests a providential purpose in the existence of the Coptic, Armenian, Nestorian, Abyssinian churches. Mohammedanism, like a vast arch, stretches from eastern China to western Africa ; and the location of these remnants of ancient Oriental churches hints a Divine plan : that, revived by the Holy Spirit, they shall help to permeate surrounding peoples with the gospel.—A. T. P.

THE EVANGELIZATION OF ARABIA.

BY REV. S. M. ZWEMER, BAHREIN ISLAND, ARABIA.

"And Samuel said unto Jesse, Are these *all* thy children?"—1 Sam. 16 : 11.

"And Jesus said unto him, This day is salvation come to this house, for as much as he also is a son of Abraham."—Luke 19 : 6.

Arabia, like ancient Gaul, is divided into three parts, Petrea, Deserta, and Felix. As is the land, so has been its history. The caravan trade, which brought all the wealth of Ormuz and Ind to the marts of the West, left large blessing on the desert and made Arabia commercially *happy*, for, as Sprenger naïvely puts it, "The history of early commerce is the history of incense," and the land of incense was Arabia. When commerce left the land and chose the sea, the entire peninsula suffered and became, in a sense, *deserta*. And when Islam triumphed it *petrified*.

Christianity in Arabia has had only two short chapters ; the first is completed, the second has not yet been written full. The first tells of a superstitious, almost pagan, form of Christianity in Yemen, before the advent of Mohammed. The second is the story of Christian missions in Arabia. The first is faithfully chronicled in that rare and interesting volume, Wright's "Essay on Early Christianity in Arabia" (1855). It is our purpose now to sketch the geography of Arabia in its relation to missions, give an outline of what has been done by missions, and present these facts as a plea.

Physical Arabia is as wonderful in its diversity as is the opinion of modern critics on the ethnology of its peoples. In the Far North and along the Mesopotamian valley there are vast fertile plains covered in winter with luxuriant grass, on which flocks of sheep pasture. Brilliant with flowers in spring, all dries dead when the rains cease ; then, too, the nomads fold their tents and steal away. Central Arabia is a tableland two to four thousand feet above sea level, rocky and barren for the most part, and again adapted to pasture and herds or the date palm. The Western coast begins with lofty Sinai and extends to the volcanic rocks that give Aden strength. It is, however, low, hot, rainless, and, but for a few oases, nearly barren. The interior rises to become mountainous and desolate, as near Jiddah and Yenbo, or mountainous, well-watered, fertile, and densely populated, as in Asir and Yemen. At Jiddah the highest inland peaks are only two days' journey ; from Hodeida it takes six days' climb for mules and ten for camels to reach Sanaà, the capital.

The Southern coast line resembles the Western, but is altogether more fertile ; from Aden to Makallah the country inland produces tobacco, coffee, and gums ; from Shehr to Muscat the interior is least known ; but Arabs from Sūr tell me it is fertile and populous ; here was the *Regio Libanotofera*, the incense country of antiquity, and to-day the best maps even write Roba El Khaly (the empty place) to conceal ignorance ! North

of Muscat the coast stretches in rocky heights past Ras Mussendom, Katar, and the pearl islands of Bahrein. El Hassa has low, moist ground where rice grows, hot springs, ancient ruins, and is altogether a remarkable province. From the mouth of the Tigris-Euphrates to the city of Bagdad the land is blessed with wealth of palms, barley, and wheat. Arabia is not wholly a desert, nor is it deserted. The exact population is unknown. Albrecht Jehm, the best authority I know, estimates as follows in his book, "Arabiën seit hundert Jahren;" it will be noticed that he excludes the Euphrates valley in his summary :

Yemen and Asir.....	2,252,000
Hadramaüt.....	1,550,000
Oman and Maskat.....	1,350,000
Bahrein, Katif . . . Nejd.....	2,350,000
Hedjaz, Anaeze, Kasim, Jebel Shammar.....	3,250,000
	<hr/>
	10,752,000

Arabia political is a problem on a chess-board waiting solution. The Wahābee game has been left unfinished, and others have tried their hand.

Sinai is Egyptian, and also the two hundred miles south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hasa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution.* El Hassa frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the power behind the throne in Constantinople.† The tribes near Aden and the entire South coast, including Muscat, are in one way or other under subsidy or "protection" of the English, who rule the gulf and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron sceptre of that greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel Shommār. For the rest, nomads roam the free desert, acknowledging no sultan save their sword; they hold the parliament of war or peace in the black tents of Kedar.

Thus, within the last fifty years have the schisms of Islam, the turmoil of nomad rebellion, and the diplomacy of English commerce burst the barriers of the land of Ishmael for the all-conquering son of Isaac; the very cradle of Islam is almost unveiled for the herald of the cross.

The strategic points for mission effort in Arabia must, from the nature of the case, be first on the coast, and they are six cities—Jeddah, Aden, Makallah, Muscat, Bahrein, and Busrah. Each of these has special claims as being the trade centre of a province, and each has peculiar advantages and therefore special plea for mission effort.

Says Doughty, than whom there is no better authority on Arabia

* See an article by W. B. Harris in *Blackwood's* for February, 1893.

† Snouck, "Hugronje's Mekka," Vol. I., 1888.

Deserta : “ *All Nejd Arabia east of Teyma appertains to the Persian Gulf traffic and not to Syria ; and therefore the foreign color of Nejd is Mesopotamian.* ” This statement leaves no question as to the importance of Busrah as a mission headquarters aside from the demonstration of its claim by the possibility and progress of work recently inaugurated there. Bahrein is under English protection, has a large population peculiarly friendly to foreigners, and has the largest import trade in the gulf. Muscat is the key to Oman and Makallah to Hadramaût. Aden is English, and has long since taken commercial prestige away from dead Mocha and bed-ridden Hodeida. If anywhere, then here there should be a strong evangelical mission for Europeans and natives lest the moral corruption of a Port Said be paralleled. Jiddah is the port of Mecca, and (listen again to Doughty) “ *Jiddah is the staple town of African slavery for the Turkish Empire—Jiddah where are Frankish consuls—OR ALL THE MOSLEMÎN ARE LIARS.* ” * The italics are his own, and the statement is true.

Such is Arabia, and such are its natural gateways for good or ill. Where have missionaries been ? Where has the Gospel entered ? Where has it found foothold ? Too brief is the answer, yet not without interest.

Long had the Holy Spirit of missions brooded over the face of this deep before God said : “ Let there be light. ” Long did neglected Arabia wait, but the hour of her redemption is drawing nigh. Space forbids to give data and facts at length.

The British and Foreign Bible Society had sent colporteurs to Jiddah and opened a depot at Aden ; the Church Missionary Society proposed a mission to the latter place, and the Baptists (English) to Jiddah about 1884.† But before these proposals were carried out Ion Keith Falconer began his pioneer mission at Sheikh Othman (1885). Why the Scotch nobleman chose this centre for the work, what he did and suffered, and how he entered into glory, every student of missions has read in his memoirs by Robert Sinker [Cambridge, 6th edition, 1890]. It is true that a Roman Catholic mission was founded at Aden in 1840, but the Keith Falconer Mission of the Free Church of Scotland was the pioneer of Protestant effort. Dr. and Mrs. Harpur came to Aden for the Church Missionary Society in 1886, afterward moved to Dhala, and again to Hodeida, but were obliged to withdraw some time later. In 1856 Rev. A. Stern had made a missionary journey to Sanaâ in behalf of the Jews ; an American sea captain is said to have carried Scriptures to Muscat annually on his voyages, and there may have been scattered effort before that time. We speak of *organized* work.

The appeal of Mackay from Uganda for a mission to the Arabs of Muscat (1889), and General Haig's report of his journeys in Southern and Eastern Arabia (1887) were two trumpet-calls to duty. Thomas Valpy French responded to the first, and that broken box of exceeding precious

* “ Arabia Deserta,” Vol. II., pp. 167.

† See General Haig's Report in *Church Missionary Intelligencer*, 1884.

ointment was fragrant from Muscat to the whole missionary world. It was not what he accomplished, but what he purposed, that made the late Bishop of Lahore the Henry Martyn of Arabia. From America, though the paper of General Haig was unknown there, came the reply to the other call for the evangelization of Arabia. And it was a providential coincidence that one of the missionaries from America to Arabia journeyed with Bishop French to Aden and met General Haig with him at Suakin. *The Arabian Mission* was organized in 1889 ; its plan and purpose the readers of the MISSIONARY REVIEW know. At present the mission has its headquarters at Busrah and an out-station at Bahrein ; in both places there is a Bible and book depot ; work is openly carried on for Moslems, and we number three ordained missionaries and three native helpers. At Sheikh Othman are Rev. and Mrs. Gardner and Dr. Young, with one native helper ; the mission has a dispensary and a school has been opened. At Aden is the depositary of the Bible Society, and Rev. Friedrich Grote, of the German Lutheran Church, is at present, I believe, working independently among the Bedouin of Sinai. This makes a total of seven missionaries and four native helpers for the whole of Arabia. What are these among so many ? The most of the great doors of entrance yet unentered ; the vast interior unoccupied ; *and ten millions of people, who are not inaccessible, utterly neglected by the vast majority of Christians who believe in missions—neglected in the concert of prayer and in the consecration of men and means.* If to the seed of Isaac, “to the Jew first,” then surely to that other son of Abraham not last and least.

Arabia pleads for itself. The leadings of God’s providence are the promptings of His Spirit. Must we plead with the Church not to resist the Holy Ghost ? Darkness needs not to be further demonstrated, *it must be dispelled.* Misery is its own plea. A religion of Islam without a Gethsemane can never have an Easter morning. The cross of Christ is the missing link in the Moslem’s creed. Arabia pleads for men to witness for Christ ; men full of faith and of the Holy Ghost ; men, like James Gilmore of Mongolia, who can stoop to conquer, and who deem suffering the highest service. “Given the right men, and Arabia may be won for Christ. Start with the wrong men, and little will be accomplished.” The Arab is of noble race—Anglo-Saxon of the Orient and unconquered lord of the desert. It is not hard to love him for his own sake ; it is the highest happiness to love and labor and live with him for Christ’s sake. **COME OVER AND HELP US !**

EVANGELICAL RUSSIA.

BY REV. P. Z. EASTON, PRINCETON, N. J.

Kiev is the holy city of the Russian land. Thither flock from all parts of the empire thousands and tens of thousands of pilgrims. Even from the far-off Pacific shore come those who have made the long and weary

journey wholly on foot. What is the secret of this wonderful attraction ? Churches there are many and great, upon some of which have been lavished the treasures of the State, but this is true in a still higher degree of Moscow and even of St. Petersburg. Of wonder-working pictures and tombs of saints there is also here no monopoly. That which sets Kiev apart from all other cities of the Russian land, that from which it derives its peculiar glory, is that it is the birthplace of Russian Christianity. There first the people, sitting in darkness, saw a great light ; here lived and died the early martyrs of the faith ; here first Christianity became the religion of the State. Its stately piles, its pillars, walls, and vaults, floored with gold, derive all their significance from the great deeds that have been done, the great triumphs that have been won in the first century and a half of Russian history. In vain, however, shall we seek in these ancient halls for anything corresponding with that which is here commemorated. The gold has become dim and the most fine gold changed. As with the brazen serpent, so here the memorials of Divine grace have become the instruments of superstition, and that which began in the Spirit has ended in the flesh. Nevertheless, we need not be discouraged. The new millennial of Russian history has also its signs and wonders, its manifestations of Divine power and grace, no less, perhaps more wonderful than those which marked the beginning of its history. Nor have we in this case far to go from these memorials of past triumphs. In travelling through Russia one of the things which cannot fail to strike the traveller's eye is the mean appearance which the villages uniformly present. Rows of wooden huts on either side of a wide street, one building only—the village church—giving evidence of architectural design, is the spectacle which stands out before us. Nevertheless, these wooden huts, mean though they be in outward appearance, bare as regards what we esteem the common comforts of life, are in many cases invested with a peculiar sacredness which would justify the declaration of the patriarch, “This is none other but the house of God, and this is the gate of heaven ;” places where the presence of the living God is realized as it was realized in the times of the apostles. Here, almost in the shadow of the stately churches of Kiev, meet together, under cover of the night, little bands of believers, peasant congregations of men and women clad in coarse raiment, with hands hardened by toil, who have consecrated themselves to the service of God and seek to know and to do His will. Pressed under terrible persecution, shut off from all human aid, they hunger and thirst after that communion with the living God which alone can satisfy them and enable them to bear up under the load. Is it any wonder that under such circumstances the veil is rent, that men press forward, like Hezekiah, even into the inner sanctuary, that God's Word becomes no mere book, but the very oracles of God ?

Wonderful is the history of these humble Christians. Thirty years ago they were but a handful. At the time of the emancipation of the serfs less, perhaps, in number than the apostles. From that time on, the

work began to spread in the same way as that recorded in the first chapter of St. John. As Andrew found Peter, and Philip, Nathanael, so, too, did these humble disciples find first one and then another, to whom they communicated the truth. The ones became twos, and so the work went on, until in fifteen years Southern, especially Southwestern, Russia became dotted over with Stundist congregations, until in thirty years the small handful has become a mighty host, two hundred and fifty thousand strong, whose shadow, like a mighty tree, already covers the land. Such, in a word, is the history of the Stundist movement. This, however, is but one branch. Farther to the east and southeast we come upon an older body—the Molochans—which dates back nearly a hundred and fifty years. Their history, too, is much like that of the Stundists. They, too, have come up out of great tribulation, and have held on their way despite all the efforts of the Government to crush them. Nay, both in the case of Stundist and Molochan we must acknowledge that the Government unwittingly has by its severe persecution been of essential service in deepening and strengthening their faith, and by banishing them to the Caucasus, Turkestan, and Siberia, has done much to sow the good seed of the kingdom to the farthest limits of the empire. Turning now to the north, to the gay capital of the land, we find since 1874, even in Cæsar's household, a band of devoted evangelical Christians, few in number, but not devoid of influence even in the highest circles.

How many avowed Russian evangelicals there are, leaving out all foreign elements, is a difficult question to answer. There are those who estimate them by the millions. Five hundred thousand, perhaps, would come nearer the truth of the matter. This, however, while embracing all avowed evangelicals, would come far short of giving us anything like an estimate of the evangelical element, including only those who have come out of the pale of the Establishment. The Pashkoffites, the third party to which I have referred above, have not yet, I believe, formally separated themselves from the Established or State Church. Connected with them are others who have never identified themselves with the evangelical movement, but who are in such sympathy with it that they stand ready to aid it, so far as they can do so without compromising their official positions. These, however, are but few in number, however great their political influence. Not so when we turn our eyes in another direction. The evangelical movement is emphatically a Bible movement. That is one thing which we cannot too much emphasize. We may sum it up in one word. The common people have found their long-lost Bible and are feeding upon it. It has come to them as a new revelation, and taken hold of them in an extraordinary manner, to which we can find no parallel this side of the Puritan Reformation in England. There romances rob a man of his sleep; there the Word of God does the same. In a land where less than a hundred years ago the Bible was so scarce that all the people for seventy miles around knew where a copy was to be found, to-day the British and

Foreign Bible Society alone sells five hundred thousand copies yearly of that Word in whole or in part, and during the past eighty years has put in circulation no less than nine million volumes of the Word of God. Not, therefore, in Southern Russia alone, or in the settlements of those banished for their faith, but everywhere throughout the Russian realm are found students of the Word, whose numbers are not to be counted by thousands but by millions. Plain, simple men for the most part, gathering together in dirty tea houses and other such places, gladly they hear the sacred Word and wonder at its gracious promises. To its influence they surrender themselves heart and soul, all unconscious that, in so doing, they are assuming a position of antagonism to anything in the Established order. Drawing their spiritual life from the Word of God, they at the same time practise all the rites and ceremonies which are imposed upon them by ecclesiastical authority. This state of things may go on for many years in case no demand is made upon them to choose one or the other side ; but the entrance of God's Word giveth light. There comes a time in the experience of many when the scales fall from their eyes, and they no longer see men as trees walking, but all things clearly ; and then there comes either formal separation or, what is equivalent thereto, a consciousness that they must find the spiritual nourishment which they need outside the ecclesiastical organization with which they are connected. We see, therefore, that the evangelical influence is working as a mighty force under the whole fabric of Russian society, preparing the way for great and sudden changes, like those which transform its ice-bound rivers and snow-covered fields into flowing streams and summer verdure.

Another significant fact in this connection is that the evangelical movement is not a modern movement, but goes back to the very fountain-head of Russian, and, what is more, of Slavic Christianity, whose history dates back more than a century before the time of Vladimir. Not Vladimir, but Cyril and Methodius, carrying the Word of God to the Slavic tribes on the Danube, are the real founders both of Slavic and of Russian Christianity. Already (900 B.C.) we find the bishopric of Russia ; before 945 some, even of the nobles, are subject to the faith ; 955 Queen Olga is baptized at Constantinople. Vladimir, therefore, finds Christianity already established in Russia. He, like Constantine, makes it the religion of the State, extends the field of its operations, but at the same time externalizes and corrupts it, making it that extraordinary mixture of Christianity, Judaism, and Paganism which it remains till this day, and which is the chief stumbling-block in the way of the union of the Slavic race.

We have now to call attention to a fact of even greater significance. Russian orthodoxy has held the field for nine hundred years ; has, as it claims—and we may allow the claim—preserved the nation from destruc-
tion at more than one crisis in its history. Nevertheless, there is one
thing which it has not done, there is one thing which it has utterly failed
to do—viz., to develop and elevate the Russian people. No better system

could have been devised to keep the people in bondage, blind, passive instruments in the hands of arbitrary power both in Church and State ; but now that a new state of things has arisen, and the call is no longer for slaves but free men, its impotence is manifest in the eyes of all men. Despised on the one hand by the revolutionary element as an antiquated superstition, on the other it is utterly unable to protect its protégés from the new temptations to which they are exposed on all sides. Where, then, shall help be found ? The answer is not far to seek. The problem has already been solved. Even the enemies of evangelical Christianity, those who would persecute it to the death, are obliged to bear witness to the splendid results which it has already wrought out in every sphere of human activity, regenerating, purifying, and transforming the Russian character in a marvellous manner. The idle man has become industrious ; the drunkard, temperate ; the licentious, chaste ; the liar, truthful ; the thief, honest ; the dull, heavy and stupid, quick and intelligent. Family dwelling and community all bear witness to the transforming influence. Never has there been a finer illustration of the saying of our Lord : “ If, therefore, the Son shall make you free, ye shall be free indeed.” There is no room for argument, there is absolute demonstration that evangelical Christianity is for Russia and the Russian land, and for the whole Slavic race as well, the one progressive element which can surely lead it to the goal of all its hopes and aspirations ; and, when we consider what there is to be thus transformed, even in Russia alone, that Colossus of the North, with its enormous extent of territory, its more than one hundred millions of people, its undeveloped resources, its central position as regards the double continent of Asia-Europe, its influence upon all surrounding peoples, how should we not lift up our hearts in prayer to God that all this power, and wealth, and influence which now is and which is to be may be consecrated to the service of God and truth, may be no longer a source of terror and dread to Western Christendom, but of joy and rejoicing. We live in times when days are years and years are centuries. Already along the Oriental horizon are heard the rumblings of what may prove to be the gathering of another storm of Oriental fanaticism and fury more destructive than any which have preceded. Laugh if we will, yet nevertheless it is the fact that the Orient still believes that it is called to be the spiritual ruler of the world. Well would it be for Christendom if, in such a case, the mad fanaticism of the Dervish hordes of the East should find in a regenerated Russia a bulwark against which it would beat in vain.

D. L. MOODY AND HIS WORK.

BY REV. A. J. GORDON, D.D.

God chooses His own workers, and the prerogative of selecting them He never puts out of His own hands. While Moses is busy in getting the seventy appointed in the tabernacle, suddenly Eldad and Medad begin to

prophesy in the camp. Thus, outside of ordination and beyond the clerical inclosure, the voice of the Lord makes itself heard and Joshua protests in vain. So it is constantly under the old and new covenant alike—God puts His Spirit on whom He will and none can resist Him.

Though Dwight L. Moody has been set apart by no council and has received no laying on of consecrating hands, he has yet exhibited such signs of an apostle that the whole Church of God has heard him gladly. How he began his Christian life and how he advanced step by step from the humblest to the highest Christian service is too well known to need rehearsing. Coming to Boston from his country home in Northfield to find employment, he was himself found by the Lord, and under the ministry of that gracious man of God, Dr. E. N. Kirk, he entered on his membership in the Christian Church. He was educated for the ministry by ministering in all ways and in all times to those needing help. We have heard him tell of his resolve, early made and persistently carried out, of allowing no day to pass without urging upon some soul the claims of Christ. Thus he learned to preach to the hundreds by preaching to the one. And no doubt much of the directness and point of his style is due to this habit of personal dealing with souls. In preaching it is easier to harangue a multitude than to hit a man. But he who knows how to do the latter has the highest qualification for doing the former. The personal preaching that has a "Thou art the man" at the point of every sermon needs only to be multiplied by one hundred or one thousand to become popular preaching of the best sort. This is the style of the eminent evangelist. He deals with the personal conscience in the plainest and most pungent Saxon, so that the common people hear him gladly and the uncommon people do not fail to give him their ears.

Yet his power does not lie altogether in his words, but quite as much in his administrative energy. Robert Hall was a preacher of transcendent genius, often producing an impression upon his hearers quite unmatched in the history of pulpit oratory. Yet the results of his ministry were comparatively meagre; he was a great preacher but not a great doer. On the contrary, John Wesley, by no means Hall's equal as a pulpit orator, because of his extraordinary executive gifts moved a whole generation with a new religious impulse. In like manner Spurgeon, by yoking a rare preaching talent with a not less remarkable working talent, and keeping the two constantly abreast, accomplished a ministry which for largeness of results and extent of influence has possibly no equal in recent centuries.

Mr. Moody is not an ordained minister, but he is more fortunate in being a preordained worker, as well as a foreordained preacher. A genius for bringing things to pass, a talent for organizing campaigns on a large scale, selecting co-workers with singular wisdom and placing them in the most advantageous positions—this is the notable thing which appears in the character and career of the evangelist. "The governor" is the name which we constantly heard applied to the late pastor of the Metropolitan

Tabernacle, as he moved about among his congregation in London, a few years ago. The American evangelist easily wins for himself the title of "the general" among his fellow-laborers in the Gospel. He manages the campaign, not imperiously, indeed, but with such Napoleonic command of the situation and such mastery of resources that all his co-laborers rejoice to yield him the pre-eminence.

We venture to say, indeed, that any one who has been much at his headquarters will find here the greatest occasion for admiration. The number and extent of religious enterprises which he can keep in hand at once, the thoroughness with which he can command every detail, the inspiration and cheer which he can put into a great army of workers gathered about him—this we have observed with a surprise that increases every year.

And with all this there is another talent which we have learned to value more and more in public men—a grand talent for silence. It is a rare thing for one to be as effective in saying nothing as he is in speaking. When a friend of Von Moltke was asked the secret of that great general's success in managing men, he replied, "He knew how to hold his tongue in seven different languages." Blessed is the man who can refrain his lips from speaking injudiciously, and his mouth that it utter no hasty word. In dealing with co-laborers endowed with all sorts and sizes of tempers this is an indispensable requirement. To push on the work steadily meantime, giving offense to none and holding the forces in order and harmony, is a great achievement. It requires a wise silence as well as a positive utterance to do this successfully.

A mightily energetic man is here and a singularly prudent man, one who generates great force by his preaching and his personality, but who knows at the same time how to prevent hot boxes on his train of religious enterprises by avoiding friction, which imprudent speech always genders.

And versatility, as well as ability, is here supremely manifest. The evangelistic campaigns executed in Great Britain in three several periods and those carried on in various parts of America through many years would seem quite enough to tax the utmost energy of the evangelist. But as a kind of recreation and by-work he has planted and developed his schools, with some 700 boys and girls, at Mt. Hermon and at Northfield on either side of the Connecticut River. The educational opportunity which these schools afford, especially to those of limited means, and the religious spirit with which they inspire those coming to their instruction, make them a worthy life work for any man, but they are only a part of a combined and interrelated evangelical enterprise.

We are writing this sketch from the Bible Institute in Chicago, originated and carried on for training Christian workers of all kinds and grades. "Is Moody among the educators?" is the question we remember to have heard asked, with not a little incredulity, when this enterprise was begun. But a month's residence in the school and the daily lecturing to the classes

has brought a real surprise. There are plain men—farmers, mechanics, and clerks—who have come to get what preparation they may for doing evangelistic service amid the vast destitution of the great West. By coupling daily study with daily practice in connection with large systems of city missions centering in the institute they get an admirable fitting for their work. But what has especially struck us has been the discovery of another class in this unique school. We have found theological students from many of the seminaries, college graduates and men with university degrees attending the biblical lectures and getting the experience in Christian work which the institute affords. Ordained ministers, too, and missionaries not a few from the foreign field are in attendance on the instruction and mingling in the daily evangelistic toil. So that really, without intending it, Mr. Moody's Bible Institute is supplying a post-graduate course to many candidates for the regular ministry.

A man's work often furnishes the best character sketch of himself which can possibly be drawn. We therefore give an outline of Mr. Moody's summer campaign in Chicago as a kind of full-length portrait of the evangelist himself. Let the reader be reminded that it is in the months of July and August, when many city pastors are summering, that this recreation scheme of Mr. Moody's is carried on after his hard year's campaign in England and America.

Four of the largest churches in different parts of the city are held for Sunday evenings and various week-evening services. Two theatres, the Empire and the Haymarket, located in crowded centres, are open on Sundays and the former on every week night, and they are not infrequently filled to their utmost capacity while the Gospel is preached and sung. Five tents are pitched in localities where the unprivileged and non-church-going multitudes live. In these services are held nightly, and as we have visited them we have found them always filled with such, for the most part, as do not attend any place of Protestant worship. A hall in the heart of the city is kept open night after night, the services continuing far on to the morning hours, while earnest workers are busily fishing within and without for drunkards and harlots. Two gospel wagons are moving about dispensing the Word of Life to such as may be induced to stop and listen, and the workers estimate that a thousand or more are thus reached daily of those who would not enter a church or mission hall.

Daily lectures are given at the institute for the instruction in the Bible of the students, Christian workers, ministers, missionaries and others who wish to attend. The large hall in which these lectures are given, seating comfortably 350, is always filled. During July there were 38 preachers, evangelists and singers and other agents co-operating in the work, and their labors are supplemented by an endless variety of house-to-house and highway and hedge effort by the 250 students in residence in the institute. "We shall beat the World's Fair," said Mr. Moody, good naturedly, as we arrived on the ground. With malice toward none and charity

toward all, this is what he set out to do—viz., to furnish such gospel attractions, by supplementing the churches and co-operating with them, that the multitudes visiting the city might be kept in attendance on religious services on Sunday instead of attending the fair. So it has been. Mr. Moody estimates that from thirty to forty thousand people have been reached by his special Sunday evangelistic services. This with the six days' services foots up about one hundred thousand brought weekly within reach of the Gospel. The World's Fair has been closed on Sunday for want of attendance, but the religious services are daily growing. Every good opening for the Gospel is readily seized. When Forepaugh's great circus tent had been set up in the city Mr. Moody tried to secure it for Sunday. He was granted the use of it for a Sabbath morning service, but as the manager expected Sunday in Chicago to be a great harvest day he reserved the tent on the afternoon and evening for his own performances. Fifteen thousand people came to hear the simple Gospel preached and sung at the morning service. The circus, however, was so poorly attended in the afternoon and evening that Sunday exhibitions were soon abandoned. More than that, the manager said he had never been in the habit of giving performances on Sunday and should not attempt it again; and he offered, if Mr. Moody would appoint an evangelist to travel with him, to open his tent thereafter on Sundays for gospel meetings and be responsible for all expenses.

It was the same with the theatres. At first they declined to allow religious services on Sunday. Their performances on that day not having proved as successful as they anticipated, now Mr. Moody can hire almost any one which he wishes to secure.

Eulogy and biographical encomiums upon living men are undesirable, and the writer has risked the displeasure of his friend in putting so much into print concerning him. But we may hope that what we have written will awaken serious reflection in the minds of ministers and laymen alike concerning the problem of summer work and summer success for the Gospel in our great cities.

We may also hope that a stronger faith in the Divine administration and mighty efficiency of the Holy Ghost may be hereby inspired. We have no idea that the large and extensive religious enterprises which we have been describing are due alone to the superior natural endowments of the evangelist. For years in his meetings and conferences we have heard him emphasize the presence and power of the Holy Ghost in the worker as the one and indispensable condition of success. It must be that where the Spirit has been so constantly recognized and honored He has been doing invisibly and irresistibly much of the great work which human judgment attributes to the man who is the chosen agent.*

* In view of the permanent value of this article, the editor has ventured to reprint it from *The Congregationalist*.

A SUMMER TOUR IN ASIA MINOR.

Rev. H. S. Jenanyan wrote from Tarsous, Asia Minor, in October, 1892, giving a brief account of a tour in Cilicia and Cappadocia, covering a month's time. He says :

Yerebakan is the place where I was sent as a preacher when only nineteen years old, and the blessing of the Lord upon us bound me very closely to the people. At this time they were busy in their harvest fields, yet our daily evening services were fully attended, and even by Moslems. A Mohammedan who was working for a Protestant came first ; next day he brought his wife ; and now the husband speaks of repentance and brings others to the services. One evening, the first to arrive at the place of meeting was our Moslem friend, who had just come direct from the field, sickle in hand, but on the way called three other Moslems from the house-top, who followed him. It was a great marvel to see how this man remembered the sermons and repeated them during the day to others in the harvest field, and through his instrumentality over forty Moslems came to the services, many of them repeatedly, and the truth made a great impression on the whole village. The little church of thirty-two communicants received a new impulse. At one communion service nearly three hundred were present ; fourteen new members were added on confession of faith, and others are expected. Here our student, Samuel, is helping the Sunday-school and working with young people. The people would gladly take him for their preacher if we could spare him.

Several years ago, at the time of our previous visit, it was hard for a man to call himself Protestant in this village ; there was great hostility, and they were and are notoriously immoral. At first we did not know where to go ; but hearing of our arrival, three families invited us to be their guests. We went to the house of one of our students named Krecor.

About thirty gathered there, and after preaching they eagerly demanded one to be their preacher and teacher, as no missionary work had ever been done there. The place is quite important, as the Government barracks are there.

At Hadjin, an old station of the American Board, there is an active church and pastor. The daily services were well attended, though many came in tired from their work. The meetings for children and young people were full of blessing. There was not much outward excitement, yet the truth sank deep in many hearts. Instead of the usual twenty or thirty for week-day services, some two hundred to four hundred came.

Shar had great historical importance as ancient Comona. It was perhaps a city of heathen temples, as shown by ruins, and now contains about one hundred and fifty Armenian houses. Here a sudden attack of pneumonia prostrated me one Sunday, and the nearest physician was five or six days' distant, and only simple village remedies could be found and applied. It was an anxious time for us all, yet God heard prayers and sent His healing touch to me. After recovery I was able to hold a few services. The next Sunday was a memorable day for us all. Many were impressed by their immediate need of salvation. There were earnest inquirers ; forty-one men and thirty-five women offered prayers for themselves ; the Holy Spirit no doubt led many to decide upon a new life.

In Azizie we spent nine days. It is a new city largely inhabited by Circassians, having about one hundred and fifty Armenian and Greek families. Our daily services were well attended, most of the hearers being

non-Protestant. To the inquiry meetings many came, making public confession of their needs and deciding for Jesus. The zeal of the pastor and his wife was marked ; and we noticed very bright and interesting women among the hearers. In some prayer-meetings several Gregorian Armenian men and women earnestly prayed for the baptism of the Holy Spirit.

At Sivas, the capital of a large province with about sixty thousand inhabitants, notwithstanding the years of missionary effort, evangelical work has made slow progress. Some years since an Armenian Baptist coming here immersed many old Protestants, and started a new branch, thus almost equally dividing the thirty Protestant families. Would it not be better for a new denomination to begin work in unoccupied cities ? For three weeks we had daily services in the Protestant chapel, which holds about 500 ; every night the increasing congregation made the place more uncomfortable, and one Sabbath morning, while the church-building was filled to overflowing, I gave notice that a second preaching service would follow the first, for the hundreds waiting outside ; the church was again filled ; four fifths of these people were Gregorians, and there was real interest manifested. There was so much interest in the inquiry meetings that it was often eleven o'clock before closing. Whenever the people were invited to call for personal conversation I was overwhelmed by the members coming, their questions often being, "What shall I do to be saved ?" "Can I, such a great sinner, be saved ?" "How can I be a better Christian ?" "How can I fulfil my responsibility to others ?" etc. We could expect such feelings from enlightened Protestants, but these were mostly new-comers. We had seasons of spiritual baptism, and such prayer-meetings that sect and sex were alike forgotten, and all unitedly poured out their hearts for Divine blessing ; at times from forty to sixty men and women taking part.

The stay in Gemerek, though brief, was full of encouragements. Sabbath morning the congregation of men was so large we were obliged to appoint a special women's service—over six hundred men present ; at noon about five hundred women crowded the church, with over one hundred men outside listening.

In this tour I preached seventy-five times, held forty-three inquiry and prayer-meetings : about seventy-eight hundred new persons heard the Word, four fifths of them being non-Protestants.

BUDDHIST PICTORIAL WHEEL OF LIFE.—The wheel of life or cycle of existence is one of the most familiar frescoes that adorn the interior of Lamaic temples. It depicts in symbolical and realistic form the fundamental doctrine of metempsychosis. It consists of a large disk with two concentric circles, the circular form symbolizing the ceaseless round of worldly existence. The disk is held in the clutches of a monster who typifies the passionate clinging of worldly people to worldly matter. In the centre are symbolized the three Original Sins, and round the margin is the twelve-linked chain of causes of Re-birth, while the remainder of the disk is divided by radii into six compartments representing the six regions of Re-birth. In the upper part of the region representing hell is the Bar-do, or state intermediate between death and the great judgment. Outside the disk, in the upper right-hand corner, is a figure of Buddha pointing to the moon (with a hare in it), and in the left-hand corner, a figure of Chenresü (Sanskrit, Avalokita), the patron god of Thibet incarnated in the Dalai Lama.—*Journal Asiatic Society of Bengal, March 25th.*

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Education as a Missionary Agency.

BY REV. ANDREW DOWSLEY, MISSIONARY, INDIA-CHINA.

That education is a missionary agency is asserted by some and denied by others. The dispute in reality is not regarding the place and value of mission schools and colleges in missionary work, but regarding the place and value of education or of institutions where the object in view is the education of the pupils. The former class rank as no unimportant missionary agency, while with regard to the latter class grave doubts exist in the minds of some as to their being entitled to be ranked at all as such. The command and instructions of our Lord leave no doubt as to the work of the Christian missionary—it is not to educate the heathen in secular knowledge, but to do the work of an evangelist. It will, however, be said that education is a means to that end, in as far as it gathers and keeps students in mission schools and colleges, and thereby affords the missionary an opportunity to reach them with the Gospel. That is quite correct, and is the reason why we have mission schools. But if education, as sometimes happens, usurps the first place, so that the legitimate work of the missionary is in any way hindered, then it is an evil, and means should forthwith be used to correct the same. It should be borne in mind that, although education is an element in evangelization, yet evangelization is not an element in education, just as “knowledge is an element of faith, while faith, in its distinctive sense, is not an element of knowledge.” The drawback and trouble regarding educational work in connection with Christian missions has arisen, we believe, through reversing the position assigned to it originally in connection with missionary work.

So far as education may be the work of the missionary, it is secondary to that of evangelization. The order is, first to evangelize and then to teach, not *vice versa*. There should be good schools and colleges in connection with all our missions, at least in India, and in order that they shall be in a flourishing condition, there should be good sound teaching in them.

The eminent founder of mission schools and colleges has, without proof, been claimed as the founder of educational missions. Dr. Duff, however, knew better than to put the “cart before the horse.” What was the agency adopted by that great missionary father? In his mission field he was anxious to reach the youth of the better classes with the Gospel. He saw and embraced his opportunity. They wanted an education embracing English, so the missionary proceeded to open a school, saying to the Brahman youth that he would give them as good an education as they would get in the best seminaries in Europe, but that they must allow him to preach the Gospel to them. They accepted the conditions, took the offered education, and risked the religion. What was the result? The Word of God grew, and souls were converted. The missionary, while he gave the promised education, forgot not the real design of the school—viz., to lead the pupils to Jesus.

Had this object never been lost sight of there would not be any reason to-day to turn our attention to this subject, nor would we hear of heathen students declaring that they did not understand that the object in view was evangelization.

It was, we believe, subsequent to the rise of the universities in India that education came to be looked upon by some missionaries as a missionary agency. The Indian Government undertook to provide education for India in govern-

ment schools and colleges, and by aiding educational work carried on in native and in mission schools and colleges. Educational work in mission institutions, receiving government aid, came in consequence under government inspection.

In the government institutions the object in view is, of course, education. Teachers and professors are there for that purpose. In mission institutions, on the other hand, while the educational work is faithfully attended to, the object in view is the evangelization of the heathen. Missionaries are there for that purpose, to the end that souls may be won for Jesus.

Gradually a keen competition between schools and colleges, government and missionary, came to be manifested, particularly in the efforts put forth to pass students at the university examinations. The educational work in missionary institutions tended to overshadow the religious. Missionaries connected therewith gradually came to be designated principals, teachers, or professors. Missionaries found themselves at times hampered by reason of being engaged in what was well-nigh purely secular work.

The institutions wherein education seemed to have gained an undue place flourished, but gradually there came a dearth as regards spiritual results. No wonder, when it is borne in mind that questions in grammar and construction could be asked in the Bible hour, and that even that hour itself could be omitted under the plea of pressure of work in preparing the students for their forthcoming examinations.

As time went on missionaries connected with missionary institutions came to be called and to call themselves educational missionaries, or simply educationalists, and their work educational work.

In fact, it has been claimed, on behalf of the so-called educational missionaries, that they are preparing the way for the evangelistic missionary. Is it to be believed that those great

missionaries—Duff, Wilson, and Anderson—were engaged in that kind of work in Calcutta, Bombay, and Madras? They belonged to the class whose duty and work is to seek for souls, be it in school, bazaar, or hospital, in order to lead them to Jesus their Redeemer.

Now it may be said in reply that that is all well enough, but is that not the object in view in all our missionary institutions? Yes, it may be said in answer, in all *mission* institutions, but not in *mere* schools and colleges under the control of missions, supported by mission funds, and having missionaries as teachers and professors. Some think that there is too much reason to fear that there are such schools and colleges in the mission field. Now between two such classes of institutions there is a great and wide gulf. The object in view in the one is evangelization, while in the other it is apparently education.

Although education is not a missionary agency, yet mission schools and colleges are entitled to be classed among the best and most valuable agencies we have, by and through which to reach large numbers of the people of India with the Gospel.

Let us, then, take good care that they shall grow and develop as such. Let all missions have their missionary institutions, not only for the education of Christians, but also as a way and means through which to preach Christ to those who know Him not. It is far better to have a real missionary institution, where work for the Master can be carried on, than to have an institution with double the number in attendance and unnecessary drawbacks to evangelistic work.

The missionaries connected with mission institutions should not have their whole time occupied in imparting secular instruction. For the sake of getting and keeping a hold on the students, it would be well for them to give instruction in some secular branches, but not more than half of their time should be so occupied. The other half should be devoted to evangelistic work among

the students in and out of school hours. It is, of course, a gain if the missionary, by giving one or two hours a day to secular work, can gain thereby two or three hours for evangelistic work.

It should, of course, be seen to that devotional exercises are held daily not only at the opening, but also in the afternoon at the close of the day's work in the institution, and that these exercises should never be allowed to become merely of a routine nature, but should always be conducted with an earnest desire and prayer for the quickening influence of the Holy Spirit. There is a need be for the foregoing caution.

Missionaries in India should not be classed as evangelistic and educational missionaries. They are all one in aim and purpose. *They are all evangelistic missionaries.* Of course it is possible for a missionary to go astray, or to have his ideas warped, or to turn aside from being a missionary to become *merely* an educationalist in a school or college.

The opposition on the part of not a few missionaries to "educational missions" is not, we believe, opposition to mission schools or even mission colleges when the object in view, morning, noon, and night, is the salvation of souls; and there are such institutions in India. All schools and colleges connected with and controlled by missions should be so many ways and means of reaching the people with the Gospel.

What is needed in the mission field among the heathen is not educationalists with schools using up mission funds provided for the work of evangelization, but missionaries with *mission schools*, doing therein and in connection therewith faithful work; along the lines laid down by the great Master, whose commissioned servants they are, to bear His name unto the ends of the earth, to the end that all peoples, nations, kindreds, and tongues may praise Him.

Method in Missions—An Irenic Survey.

BY REV. JAMES S. DENNIS, D.D., BEIRUT, SYRIA.*

The problem of method has given occasion for prolonged and earnest discussion, and has developed some considerable diversity of opinion among the friends of missions. The prominent methods of conducting mission work may be included under five divisions—the evangelistic, the educational, the literary, the medical, and the industrial. It should be noted carefully here that this classification of methods is with reference to the instrumentality rather than the aim proposed. The evangelistic method must not be regarded as monopolizing the evangelistic aim, which should itself pervade all the other methods. In fact, it is the aim which should be the guiding and controlling element in all missionary operations, and the absence of a Christian purpose and an evangelistic spirit in any of these methods would be fatal to their usefulness as a true missionary agency. On the other hand, so long as the goal is Christian instruction, heart conversion, and spiritual edification, we will find in each of these methods a way of approach to this goal, and each method will be useful in its own way and place. Evangelistic preaching is addressed chiefly to adult minds assembled for religious worship. Educational teaching is addressed to the young, and may be made a most hopeful and blessed instrument for bringing them early into the kingdom. Literary work is addressed to a more general constituency, and through the Bible

* Rev. James S. Dennis, D.D., of Beirut, Syria, delivered a course of Lectures on Missions at Princeton Theological Seminary early in 1893, which are about to appear in book form under the title of "Foreign Missions After a Century." At our request the author furnishes us proof-sheets of parts of the volume, from which we select, by permission, this article. The lectures cover a large variety of "Present-Day Problems of Theory and Practice in Missions." We will make other mention of it at an early date.—J. T. G.

and religious books and tracts a far-reaching and powerful influence may be exerted. Medical ministry reaches those in suffering and weakness, and through it the Gospel of spiritual healing may be brought into close and vital touch with the soul. Industrial agencies are useful where it is desirable to give practical education in the arts of labor, united with religious influences and instruction.

It will be noted that the method is nothing if it is not dominated by the spiritual aim. Evangelistic agencies may be formal and perfunctory; educational agencies may be merely secular; literary efforts may be subservient to mere intellectual culture; medical work may be merely philanthropic; industrial schools may have no higher mission than mere manual training. Under any of these conditions the distinctively missionary character of these methods has been forfeited.

The discussion of this subject has been marked by considerable misunderstanding and misconception. The exalted and exclusive place which some have been inclined to give to the preaching of the Gospel, or the oral proclamation and exposition of Divine truth before an audience, has been based largely upon a mistaken conception of the availability and usefulness of other methods to accomplish precisely the same end as that which the preacher of the Gospel has in view—namely, the spiritual guidance and edification of the soul. Under the impression that evangelism was neglected in the sphere of educational, literary, and medical service, many zealous friends of missions have advocated the exclusive claim of strict evangelistic agencies to be ranked as the legitimate missionary method. A wiser and more discriminating opinion is now almost universally accepted, and all these agencies are recognized as having a useful function and a legitimate place in missions, with this important and vital provision—namely, that the purpose should be always and predominantly a spiritual

one, and in the interest of practical Christianity.

The supreme purpose of missions is to disseminate the Gospel and teach men the way of life and obedience, and in the carrying out of this purpose the preaching of the Gospel is a method which has been divinely ordered and divinely blessed, and it must never be underestimated or ignored; but preaching is manifestly not the only method of reaching the conscience, instructing the mind, and moving the heart. It is not recognized as such here in our own land, where Christian instruction in Sabbath-schools and day schools and in private classes is recognized and used, and where Christian literature has such a wide, salutary, and beneficent influence, and where medical ministry is a recognized department of Christian work. Why, then, should not these methods be sanctioned and approved in the foreign mission fields? Education is important there, that the school may be recognized and adopted as a religious rather than a secular institution; that the Bible and the whole system of biblical truth may be brought into contact with young minds; that the seed may be sown in the best soil; that the influence of a heathen atmosphere and the temptations of heathen surroundings may be anticipated by preliminary training; that the spiritual nature may be fortified against the assaults of Satan; that enlightened and educated natives may be trained for mission service. It is a mistake even to limit the educational efforts of missions to the children of native converts, as has sometimes been advocated, since our schools are often most efficient and valuable agencies for rescuing heathen children from heathenism. It seems hardly necessary to say that this plea for education as a missionary method involves no exclusive or paramount claim of usefulness, and that it is a plea for Christian education in distinction from secular, and implies the employment of Christian rather than heathen teachers. It is, in fact, simply an

extension of the whole idea of the Sabbath-school in our home church to the needs of our foreign mission field. The fact that the school is conducted every day of the week, and that branches of secular education are taught in it, does not necessarily destroy its religious influence and power, or interfere with its evangelistic purpose.

The same line of argument, did time permit, might be pursued in connection with literary work. In this age of the world, when Christian missions enter a foreign field to carry the Gospel, it is almost an inexcusable oversight to ignore the power of the press and the influence of literature. One of the first steps of a true missionary campaign is the translation and distribution of the printed Bible, and this must be followed by the creation of a Christian literature in all its departments. Under the circumstances in which our missions are working, to neglect education and literature is almost equivalent to acknowledging that Christianity has no message to the human mind. Good service also has been done of late in several mission fields by the use of the magic lantern as a popular method of education. Sacred scenes upon the canvas can be made the text for much Gospel instruction.

The place of medical work, if done with Christian sympathy and tact, and followed up with Christian instruction, is vindicated both by the example of Christ and by all experience. In the hands of lady physicians it is at present practically the only method of reaching the women in many heathen communities.

As regards industrial schools, they are, of course, limited to a narrow range of missionary effort, but in some portions of Africa, among simple and ignorant people, they have been found eminently helpful in giving a direction to life, and opening up a sphere of usefulness at the same time that they afford an opportunity for religious instruction. They seem to rescue young lives from idleness and idleness, and give them a

start in a career of self-respecting usefulness, with the Gospel planted in their hearts.

If we were called upon to place the emphasis upon any one of these methods, or to select one to the exclusion of others, we could not hesitate to regard the preaching of the Gospel as entitled to the supremacy; but where all these methods are available and useful, there is no necessity of confining our missionary operations to any one. We should rather make the best use of them all by preaching, teaching, printing, and living the one Gospel of truth and light and knowledge and service. We may use all these methods as different ways of drawing, attracting, winning, persuading, helping, and compelling souls to come into the kingdom of our Lord. Possibly different fields may call for different degrees of emphasis and prominence in the case of some one of these methods of influence. It has been found, for example, that medical work has been especially useful in China, and educational work is just now at a premium among the low-caste children of India and in the Turkish Empire. Could Christian missions have the opportunity to educate a generation of Moslem children, it would be a telling blow against the giant system of Islam. Possibly the same field at a certain stage of missionary effort may indicate one method as more promising than another. Possibly the circumstances may be such in certain fields that some one of these methods may be allowed to lapse so far as the foreign missionary is concerned, because the natives themselves are prepared to assume the responsibility in a satisfactory way. However this may be, it has been, and is still, the almost universal practice of Christian missions to avail themselves of these various methods, and to make all subservient to the one great aim; and we cannot but believe that it would have been a misguided policy, involving a disastrous mistake, to have conducted our Protestant missions with special reference only to the

needs of those adults who could be gathered together to listen to the preaching of the Gospel, and so ignore the needs of the children, disregard the claims of the suffering, and fail to consider the intellectual needs of the people. And while it is true that in some sense all these methods may fail unless they are inspired with the right aim and receive the Divine blessing, it is, on the other hand, true that in a very vital and precious sense they may all succeed if they are faithful to the supreme purpose, and conducted in a way to secure the Divine recognition.

The Gospel in Setubal, Portugal.

BY HELI CHATELAIN, LATE U. S. CONSULAR AGENT, LOANDA.

IN THE MISSIONARY REVIEW for May, p. 369, mention is made of a hopeful awakening at Setubal, Southern Portugal, under the faithful ministration of Rev. Manuel S. Carvalho.

The opposition of the priests has continued, but hitherto without success.

In a letter just received, Senhor Carvalho says :

"Soon after opening our Gospel hall the administrator of Setubal ordered me to close it, threatening me with legal proceedings in case I should not comply. This I refused to do, basing my refusal on Article 145 of the National Constitution.

"While I was ministering to the church at Portalegre, which is still deprived of a pastor, I sent a brother to substitute me in Setubal, and he was repeatedly advised that legal proceedings were instituted against me.

"On March 29th, 1892, two priests, with three women as witnesses, lodged a complaint against me, demanding my arrest for 'trying to propagate doctrines opposed to the Catholic dogmas as defined by the Church, and to convert people to the Protestant religion by addressing them and distributing books and leaflets, which facts are punishable according to Article 130 of the Penal Code.'

"On August 8th, 1892, the judge of the Comarca of Setubal sent out a warrant for my arrest.

"After preaching the Gospel for two days at Setubal, I was on that day approaching the station to take my train to Lisbon, when the warrant was served on me, and I was taken to jail.

"A few hours later I was conducted to court before the judge and the delegate, who asked me, 'Do you know for what reason you were arrested?' 'Yes,' I replied; 'for preaching the Gospel.'

"Then the accusation was read to me, and after a few remarks I was asked what I had to say in my defence. I replied that, without intending to offend anybody, I had only made use of a right given me by Article 145 of the Constitution, and especially by Matt. 28:19, 20 and Acts 4:12, which I read, and which the clerk took down. As to the dogmas of the Catholic Church, I asked the judge and the delegate to please point out which ones I had offended. They answered they could not tell, as they had never had time to study the Bible, and therefore knew nothing about it. At this I expressed my sincere regret.

"Then they tried in vain to intimidate me, as also to separate me from the other prisoners. To these, about thirty in number, I again preached the Gospel, as I had done two days previous, not knowing that I should so soon be their fellow-prisoner.

"Among them was a man who wanted to commit suicide. On hearing the Word of God he promised not to think any more of that. When, two days later, I was released under bail, the other prisoners declared their acceptance of the Gospel, and I blessed the Lord for enabling me to be His witness among them.

"On December 18th Mr. Wright and I preached the Gospel to a great concourse of people and visited the jail, where I had left some leaflets. The prisoners said the priests had told them that next Sunday they would drag

them to mass by their ears ; but that when the Sunday came only two of the thirty-six prisoners consented to hear the Latin mass. Then a row had taken place between the priests and the prisoners, the latter declaring that they wanted to hear God's Word in their own language. They listened with rapt attention to the preaching of Mr. Wright.

"One year after the opening of our hall, on January 1st, 1893, eighteen persons, in spite of the persecution, made a public confession of their faith and were baptized. Three other converts could not attend because of sickness. The audience which crowded the hall declared its willingness to follow Jesus whatever might befall, and twenty-two took part in the Lord's Supper which followed.

"In the judgment of my case, which took place on February 9th, the Lord was pleased to give the victory to our cause, and it was hailed by a crowd of people, more than one thousand persons being in the court hall.

"When I was asked to get a lawyer and to produce my witnesses, I answered that my lawyer was in my hand, showing the Bible, and that my accusers would be my witnesses. As soon as I was asked to speak, I laid on the table a copy of our Bible and one of the authorized Catholic version, and demanded a proof that our Bible is garbled. As nobody would take the trouble to prove that, I proceeded to show, by quotations from the authorized Catholic version :

" ' 1. That it was my duty to make the Gospel known in Setubal, as some of its inhabitants had asked me to do so (Matt. 28 : 18-20 ; Mark 16 : 14, 15).

" ' 2. That religion is not a business (Matt. 10 : 8).

" ' 3. That Cæsar can only claim what is Cæsar's (Luke 20 : 25).

" ' 4. That if my crime was purely of a religious nature, its judgment did not pertain to Cæsar's tribunal (Matt. 18 : 15-17).

" ' 5. That Christ is the corner-stone of the Church (Matt. 16 : 18).

" ' 6. That the Bible is the common property of all mankind, and must be read or heard by every Christian, reading the very words of Father Antonio Pereira de Figueiredo in his preface to the Authorized Version of the Bible.

" ' 7. That the books called apocryphal by St. Jerome do not properly belong to the canon of the Bible.'

"Not a word was whispered while all those passages were read.

"The two priests, my accusers and my witnesses, being questioned by the judge and the delegate, confessed that they had never heard me speak in the meetings, but had been informed that I made salvation dependent only on a full trust in God. They also owned that they could not specify against which of the dogmas of the Church I had spoken ; but that, being a Protestant, I must needs have preached heresies.

"Thereupon the judge declared me non-guilty, and the delegate forthwith appealed to the higher court of the Relação. Fortunately the latter only confirmed the sentence, praising the impartiality of the judge.

"A last appeal has been made to the Supreme Court.

"On April 8th we performed the first evangelical marriage at Setubal ; and on May 1st we opened there an evangelical school for poor children, fifteen registering on that day.

"Another school has been opened at Portalegre by the Robinson family.

"All over the interior of Portugal which I have visited the doors are wide open for the Gospel—but where are the workers to enter in ?

"Brother Santos e Silva, of our church in Lisbon, first a pupil and then the leader of our Bible-class, is now at San Miguel (Azores), ministering to the church of that place.

"The Jesuits have been trying hard to have their schools officially recognized, and they would have reached their end had not the Liberal members of Parliament strenuously protested.

"We are preparing to ask the repre-

sentative Rodrigues de Freitas, on behalf of the non-Catholic churches of Portugal and the islands, to propose an amendment of Article 130 of the Penal Code, so as to make it agree with the Constitution, which promises freedom of conscience and speech.

"Owing to lack of means we are obliged to suspend the publication of *Voz do Evangelho*."

The First Missionary Conference in Australia.

The first missionary conference ever held in Australasia convened in Melbourne in June last. Sixty-four addresses were delivered. Nineteen missionary societies were represented. Many who are or had been missionaries took part in the proceedings. Rev. A. Hardie gave a detailed account of the extent of missionary enterprise in Australia, and Rev. M. Dyson argued that the present time was specially favorable for advanced effort. The venerable Dean of Melbourne showed the state of the heathen world at the time of Christ's coming. He facetiously remarked that personally he had not taken much interest in missions prior to 1823. Rev. W. T. Kelland spoke of the present religious condition of the world. Rev. D. M. Berry showed that the noble work of the pulpit was to be extended to all lands. Rev. T. J. Malyon, D.D., pointed out the extent to which European literature had taken possession of the foreign mission fields. He thought it an undoubted fact that the European languages and literature were rapidly influencing the whole world, the English holding a larger place than any other. They were opening the way for the propagation of either truth or error on a boundless scale of magnitude. This propagation should be on the side of truth, and the subject demanded the immediate and earnest attention of the greatest minds in the Christian Church, and he thought the time was ripe for a Pan-Commission to be established to consider the matter

of distributing Christian literature to the heathen.

The Rev. Professor Whitley addressed the meeting on the influence which the home, the school, and the college exercised on missionary candidates, and urged that the providing of missionary books, the constant reference of missionary labors, and the acquaintance of missionaries would do much to arouse a practical interest in mission work on the part of the children at home, the boys at school, and the students at college.

Two gentlemen discussed the relation of the Christian Endeavor movement to foreign missions.

Rev. S. Chapman told the story of the introduction of Christianity into China, alluding to its commencement by the Nestorians eight centuries ago. Rev. Dr. Steele, our highly esteemed corresponding editor for that quarter of the globe, is pastor of St. Stephen's Church, Sydney, and has been prominent in all the ecclesiastical movements under the Southern Cross, Moderator of the Federal (Presbyterian) Assembly, a voluminous author, and an extensive traveller. Of course he was responsibly active in this Conference. He spoke on the work of missions in the South Seas, and showed how wonderful had been the results in these beautiful islands. In 1836 the first missionaries went to Samoa, and now there were 7300 communicants in the church, 10,000 Sunday-school children, and 30,000 people who could read and write. The people of the Savage and Loyalty Islands had also become Christianized. In Fiji, in the year 1835, there was not a single Christian, in 1885 there was not a known Fijian heathen, and in the 80 islands comprising the group all the people were Christian. There were now 104,000 church worshippers there, 28,000 communicants, and 40,000 Sunday-school scholars. Of the New Hebrides, there were 30 islands more or less permeated with the Gospel, and in Melanesia there were 9000 Christians and 5000 pupils. In nearly

all the islands the Bible had been translated into the different languages used.

The Rev. Joseph King spoke of the work being done for heathen in or within the Australasian territories, especially speaking of the work among the Kanakas of the sugar plantations of Queensland—a work that he said was being well done. Rev. F. F. Mairne showed that Christ's Church was essentially founded that throughout the world the Gospel might be preached, and the Rev. Allan Webb dealt with modern missionary incidents as illustrating the Acts of the Apostles.

Under the general subject of the training of missionary candidates Rev. G. G. Howden held that there were three distinct calls in the life of the missionary candidate: (1) the call to be a Christian; (2) the call to consecrate one's self to work for Christ, and (3) the call to a special field of labor.

The Rev. B. Danks spoke on the subject of preaching, and referred to the difficulties which missionaries had to encounter in reproducing the Bible in the native vernacular. The difficulty of getting people to understand Christian terms was amusingly illustrated by the speaker. He said in overcoming these initial difficulties he was told by a pundit, the teacher of the natives, to whom he went to learn the language, that the lines "Rock of Ages, cleft for me, let me hide myself in thee," were rendered in the tongue of the natives as "All the old stones split in two, let me get under the corner of one."

The Conference adopted resolutions, in one of which it stated that it "views with deep concern the evils arising out of the consumption of opium in India and China. It deeply laments the part taken by the British and Indian Governments in the manufacture and sale of the drug, and earnestly prays that legislation may speedily remove this blot on the fame and history of the Empire."

Also it said: "Considering the injury inflicted on the native races of Africa and the South Seas by the dis-

tribution of fire-arms and strong drink, earnestly prays that all civilized governments will interfere for the abolition of the traffic in these articles. The Conference also earnestly desires that steps may be taken for the administration of even-handed justice throughout the islands of the Pacific."

[We compile the above from reports in Australian papers, and wish we might have found space for much fuller summary.—J. T. G.]

Proposed "Foreign Missions Club."

The disposition to pay greater attention to the convenience and comfort of foreign missionaries while at home on furlough takes on more and more practical form. The London Missionary Society has furnished houses for them at Catford, and will soon have others at Clapham, North London, Brighton, and Bradford. A meeting of missionaries of this society recently heartily approved of this movement.

The Wesleyan Missionary Society has projected a scheme which has been extended to embrace all other missionary organizations at their pleasure, called a "Foreign Missions Club." The objects of this are: 1. To provide a temporary home for missionaries prior to their departure or on arrival from abroad; 2. To assist them to obtain suitable houses furnished at reasonable rates while at home; 3. To render assistance in securing homes for children to be educated in the absence of their parents; 4. To act within limits as a commission agency for missionaries; 5. To provide a *rendezvous* where missionaries past and present may meet and stay together; also that laymen visiting London may meet missionaries. A letter from the Secretary, Rev. George Patterson, 7 Victoria Square, Bristol, says at all times there are in London a large number of foreign missionaries. There are also many generous supporters of missions who would be glad to avail themselves of any opportunity of increasing their knowledge of missionaries and their work. All these possibilities of Christian fellowship are at present lost for want of a common meeting place, and missionaries and their families arriving from abroad—often shattered by tropical life—have to be content with such comforts as they can find at an hotel. Hence the scheme of a residential club

which will be a home and a common meeting-place.

"The proposal originated, as you will see, with a purely Wesleyan committee. I have been asked by many whether missionaries of other societies are admissible to membership. Of course they are. We give them a hearty welcome. The wider and more catholic the club becomes, the better. Our plan is to meet the cost of premises by members' subscriptions. For this purpose we shall need at the beginning about £500 a year, and more, we hope, as the thing grows. At present we have secured considerably more than half this. Then the rates charged for residence will be adjusted so as to cover the cost of actual working. We are now in negotiation for excellent and most convenient premises, containing altogether about fifty rooms, and we hope to open by September. If any of your wealthy men or any society would make a yearly donation to the club of, say, twenty-five guineas, we should be glad to admit the missionaries of such society while in England to all the privileges of membership at members' rates, and also to attend to any commissions they have in this country." Other missionaries and visitors will be admitted to residence for brief periods at rates at least 30 per cent higher than members' rates.

SOCIAL REFORM IN INDIA.—Moral reforms in India keep well at the front in public thought. An important meeting of the Hindu Social Reform Association recently adopted the following resolutions:

"1. That the employment of Nautch women at social entertainments has an unwholesome moral influence on society at large as well as on individuals. 2. That it is desirable that public expression be given to this conviction with a view to the discouragement of this practice. 3. That a memorial be addressed to the Viceroy and to the Governor of Madras, praying them to discourage the objectionable practice of employing Nautch women at social entertainments, by refusing to attend entertainments at which such women are employed."

It is doubtful if there is anything in India that tends to demoralize the people equal to the employment of Nautch girls at all sorts of public and social gatherings. Even in connection with temple services these professional prostitutes are exalted into a religious order, and, as *The Indian Methodist Times*

says, are "honored as members of a respectable profession, flattered, respected, and enriched."

LIVINGSTONE COLLEGE.—A college for the instruction of foreign missionaries in the elements of practical medicine is proposed to be founded in the East of London, which shall be known as "Livingstone College," the work to be commenced October, 1893. It is not proposed in this institution to prepare medical missionaries in any case, but to furnish some medical training for missionaries who are to occupy posts far removed from qualified medical assistance. Severe mortality among African missionaries, it is judged, has been largely due to incompetent treatment of tropical fevers, owing to absence of medical men and ignorance of missionaries on these subjects. It is well known, too, that all missionaries among heathen have frequently need of some practical elementary knowledge of medicine for the relief of sickness incidentally thrust in their way. In the "Livingstone College" the course of study embraces anatomy, physiology, materia medica, medicine, surgery, hygiene, and nursing, with special attention to diseases common to the tropics. The instruction is to be made individual when necessary so far as possible. The period of study extends over ten months. C. F. Harford-Battersby, M.A., M.D., late C. M. S. missionary on the Niger, will be principal of the college. His address is 51 Bow Road, London, England.

NOTES.—Rev. C. C. Tracy writes us from Marsovan, Turkey, July 11th: "We are living over a sputtering volcano; every hole and crack is a vent for pent-up fires. We missionaries who for sixty years have taught obedience to God, and to the powers ordained of Him, are accused of instigating rebellion. Our Antolia College is charged with the crime of mutiny. Two of its professors are in prison condemned to death. Its students are seized and imprisoned going and coming. The magistrates and governors cannot be made to see how mistaken they are."

—Miss Isabella Watson, of Bassein, Burma, has favored us with "cards" of her silver anniversary of toil in Burma. She arrived in Bassein May 31st, 1868. She has little idea what work she has done, nor of the influence to be exerted by the more than three hundred girls now in her school.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

One of the most picturesque and pleasing incidents thus far in the history of the Christian Endeavor movement was the first national Christian Endeavor convention in Japan, and the formation of the Japanese United Society of Christian Endeavor, which now takes its place side by side with similar national unions in England, Australia, and China.

The convention was held at the time of the world's Convention at Montreal, to which gathering the assembled Japanese sent a cablegram. By November, 1892, only three societies of Christian Endeavor had been formed in Japan. At the time of this first national convention thirty-six could be counted, mustering over a thousand members. These societies are found in five denominations—the Congregational, Presbyterian, Methodist Episcopal, Methodist Protestant, and Christian. Thus in Japan, as all over the world, Christian Endeavor has strength to knit together diverse bodies in Christian fellowship.

This first convention of Japanese Endeavorers was held in Kobe, and was an entire success. From Wakuya, six hundred miles north of Kobe, came the delegates, and from Nagasaki, in Kiushu, four hundred and fifty miles to the south. These delegates represented twenty-seven societies. Seven societies that could send no representatives sent reports instead. Only two societies failed to be brought in any way before the convention. What convention hall in the world could hold the delegates if all Endeavor societies were as zealous as these of the Sunrise Kingdom?

The two largest churches in Kobe housed the convention, and its sessions extended over two days. A leading spirit of the convention was that earnest Christian worker, Rev. T. Harada, of Tokyo, who has been elected presi-

dent of the Japanese United Society of Christian Endeavor that was there formed, and who, before the convention, was the national superintendent of Christian Endeavor societies, appointed by the United Society of the world, whose headquarters are at Boston.

The exercises of the convention included addresses, prayer-meetings, reports from societies, social gatherings, and a consecration meeting, as well as the important business connected with the formation of the United Society. An impressive portion of the consecration meeting was the reading of the Christian Endeavor pledge, the active members standing and bowing assent.

The convention decided to start a monthly paper, to serve as the organ of the United Society, and to propagate and strengthen the movement. This paper, it is hoped, will do for the Christian Endeavor cause in Japan what *The Chinese Illustrated News* is doing for it in China, *The Golden Link* in Australia, *The Christian Endeavour* in England, and *Der Mitarbeiter* among the Germans of the United States.

The constitution of the United Society provides for a consulting committee, to aid the president. The committee now elected consists of Rev. Y. Ishiware, of Tokyo; Professor G. Kashiwagi, of Kyoto; Rev. T. Oishi, of Osaka; Rev. T. Osada, of Kobe; and Miss A. H. Bradshaw, of Sendai. Tokyo is to be headquarters. In common with the original United Society, the Boston headquarters for the world, this Japanese United Society exercises no authority over the individual societies, and levies no taxes. Everything is to be done of free will, and not of necessity. Assuredly the interest and prayers of all Endeavorers, and of all

who desire the spread of the Master's kingdom, will go out in behalf of this new and powerful instrument for the evangelization of Japan.

In our own country one of the most remarkable of Christian Endeavor contributions to missionary activity is the rise and progress of the Christian Endeavor Missionary Institute, whose headquarters are at Chicago. It started as a department of the enterprising Illinois Christian Endeavor Union, but it has already become almost if not quite national in the scope of its operations.

The secretaries of the many denominational boards of missions located at Chicago are giving cordial aid to the enterprise. They constitute its advisory board, and serve gladly and frequently in its missionary campaigns. The faculty of the Institute consists of Rev. John Henry Barrows, D.D., a Presbyterian trustee of the United Society of Christian Endeavor and chairman of the World's Parliament of Religions; Rev. Howard B. Grose, of the University of Chicago, a Baptist trustee of the United Society; Rev. A. N. Hitchcock, Ph.D., a secretary of the American Board; Rev. Thomas Marshall, D.D., field secretary of the Presbyterian Board of Foreign Missions; Rev. R. A. Torrey, superintendent of the Chicago Bible Institute; Rev. James Tompkins, D.D., superintendent of the Illinois Home Missionary Society; and Mr. L. D. Wishard, of the Student Volunteer Movement.

The Advisory Committee consists of the representatives of the boards named above, together with representatives of other denominational boards. Meetings of the Institute are held in Chicago every Friday night. During the World's Fair especial efforts are being made to touch the visiting Endeavorers with this fire of missionary fervor. During September one hundred missionary meetings are to be held, under its auspices, in Chicago churches, either simultaneously or as nearly as possible at the same time.

But the chief work of the Christian Endeavor Missionary Institute is the organizing of Missionary extension courses. If the Endeavor societies of any town desire this course, they make formal application for it, the application bearing the signatures of the pastors of the evangelical churches of the place, in token of their approval, and of their agreement to co-operate by preaching a missionary sermon on the morning of each Sunday of the six through which the missionary extension course extends.

In the afternoon is held a conference of all the missionary workers of the town, where instruction is given in methods of work, and where the scattered sparks are gathered into a fiery coal. In the evening there is a missionary mass-meeting, which is addressed by one of the Institute speakers. These addresses are given at intervals of a month.

No collections are taken at the meetings. Neither the speakers nor the officers and faculty of the Institute receive a cent of pay, except that the local societies entertain the speakers and pay their travelling expenses. The work of the Institute is rapidly extending. Already many Christian Endeavor unions in Illinois are engaged in this missionary extension movement, and courses have even been started in other States. Interdenominational in its range, strictly evangelical in its make-up, conservative in organization though aggressive in its plans, there is no reason why this Christian Endeavor missionary extension course may not become a mighty factor in the winning of the world for Christ.

The same Illinois Christian Endeavor Union that is carrying on the work above described, has organized a temperance department, and now proposes a vigorous campaign of the State in the interests of temperance. Mr. John G. Woolley, the powerful and masterly temperance orator, has been secured to speak for three hundred nights in the State. He will visit every county for

at least one night, though the larger counties will claim him for more than one night each. The sale of tickets, at twenty-five cents each, will be undertaken in each place by the local societies. The money so obtained will be used to pay the debt that rests on Mr. Woolley's asylum for drunkards that wish to reform—"Rest Island," in Minnesota. The evenings are being rapidly taken up, and there is every prospect of one of the most enthusiastic and widespread temperance campaigns ever inaugurated.

At the recent stirring convention held by the Christian Endeavor Union of South Australia, one of the chief points emphasized was the decided utility of Senior societies of Christian Endeavor—societies, that is, composed entirely of older Christians, in addition to the Young People's and Junior Endeavor societies. South Australia has more of such societies than any other part of the world, and is very enthusiastic in regard to them. Reports that reach us from these societies show that they take up many and varied lines of work in their committees. Besides, the testimony of every pastor that has tried it is that the formation of Senior societies results in quickening the church prayer-meetings, opening the mouths of dumb Christians, energizing the inactive, warming the church socially, and filling the pews on Sunday. Surely these are all desirable changes! And surely, if there is ground for hope that Senior Christian Endeavor will do all this, the South Australian Union acted wisely in dropping from its name the words, "Young People's," that the Senior societies might with consistency be admitted.

A few more Australian notes: A New South Wales society has formed a new committee, the "Open-air Committee," whose valiant purpose is to conduct an open-air Gospel meeting every Sunday before church services. A Victoria society lately had an "evening for beginners," wherein many

a young Christian took a step forward in Christian expression and influence. Queensland has held its second annual convention. During the past year the number of its societies has increased more than fivefold. South Australia now has 204 societies, with a membership of 5500. Of the 81 societies that joined at the time of the recent convention, 50 were Methodist. A Church of England Endeavor society in New South Wales has three members who have been accepted for the mission field. Another society in the same colony has been making special efforts to interest the employés of large manufacturing establishments in the vicinity by means of a social gathering and supper, followed by a prayer service.

The Christian Endeavor exhibit at the World's Fair is one of considerable interest, and should be visited by all Endeavorers. It is to be found in the Liberal Arts Building, Section D, column A 98, in the gallery. Liberal space is provided, and there is a fine show of Christian Endeavor literature, memorials of the history of the Society, portraits of its leaders in the different denominations, a globe showing the distribution of the societies over the world, the original constitution, the record book of the first society, the original constitution and record book of the first Junior society, specimens of Christian Endeavor literature in Chinese, Japanese, the various languages of India, that of Madagascar, Armenian, Spanish, French, German, Danish, Dutch, etc., besides a striking collection of mottoes and society badges from all over the world. The visitors' book contains already many thousands of signatures of Endeavorers from all parts of the globe. It is especially interesting to turn its pages and note how evenly the Endeavorers seem to be divided among the evangelical denominations. In case of Sunday opening, it is needless to say, this exhibit remains at the Fair under protest.

IV.—EDITORIAL DEPARTMENT.

The editor-in-chief having returned from an absence of nearly two years at the Metropolitan Tabernacle in London, now resumes, personally, his editorial chair. That he has not been idle or neglectful of the REVIEW during this unexpected and protracted sojourn in London, his numerous editorial contributions have shown. But it was manifestly impossible to have the same immediate oversight at three thousand miles' distance, or to supply matter for publication with the promptness so desirable in these days, when news travels by electricity, and so far outruns the most punctual pen.

This close communion with British Christians, in private and public, has revealed among them a rare type of consecration. Without disparagement of any other missionary body, the Church Missionary Society deserves to hold the pre-eminence. For a prevalent spirit of prayer, for the energy of faith, for the zeal and enthusiasm which it exhibits, for the simplicity of its methods and apostolic fervor of its whole tone and temper, no living organization excels it. Though its constituency is of the Anglican Church, the Society is thoroughly evangelical, catholic, and in the best sense liberal. It is not wrapped in the ceremonies of the sepulchre—fettered with the grave-clothes of a dead orthodoxy, or a devitalized ceremonialism, or despiritualized secularism. Its revenue is very large, its corps of missionaries both numerous and devoted, and its records do honor to the cause and the Master. Had all Episcopalians the baptism of its spirit, many disciples, now repelled, would be drawn to them, and a closer fellowship would be inevitable.

In the great Tabernacle foreign missions have never had perhaps the prominence which would have been given to this branch of work if the home work had not been so extensive. Mr. Spurgeon and his people naturally felt that, with a pastor's college and seventy stu-

dents annually, an orphanage with five hundred children, and all the various benevolent institutions dependent like these upon the Tabernacle and its supporters, they had a wide enough field right about them. And yet, in connection with the last annual collection for world-wide missions, I witnessed some of the most apostolic giving ever seen in these days. For four weeks gifts came pouring in accompanied with letters explaining the circumstances in which these acts of self-denial were undertaken for Christ. These letters were so marvellously interesting and touching that they were read by me at the prayer services—the names being withheld—and it was like new chapters of the Acts. There were relics of departed children, heirlooms in the way of family silver, sets of jewelry, little sums of money long saved for special purposes—all sent in to me for the Lord's work. The value in pounds, shillings, and pence was very large, but nothing in comparison to the value of the spirit of consecration displayed.

It must be confessed, however, that, in almost every department of Christian benevolence, the work of God is crippled for lack of money. It is melancholy to see disciples of Christ living in extravagance, while missions suffer at every point from sheer poverty of resources. There are single individuals in Great Britain whose estates are so immense that the care of them is oppressive. In some cases a Christian woman, who is entirely alone in her widowhood, has four or five mansions, each a palace, with its vast environments and its large body of retainers, all this vast expense from year to year going inevitably forward, while the cause of Christ appeals for money to bear to a dying world the bread of life!

The editor purposes to increase the value of the REVIEW in every practicable way. A series of *illustrated* articles will be prepared for the new year by the most competent contributors, and

neither pains nor cost spared to make these pages worthy of their high mission in the promotion of the universal emancipation of mankind from spiritual ignorance and destitution.

During this last nine months of absence in Britain, the editor delivered a course of six missionary lectures on the Alexander Duff foundation, in Edinburgh, Glasgow, Aberdeen, Dundee, and St. Andrews. The audiences were large, and the interest maintained steadily until the close of the course. To prepare these lectures for the press and attend to their publication will be the partial work of the present autumn. Nowhere have I found so large and so enthusiastic audiences for missionary addresses as in Scotland. Every foot of soil seems sacred to the memory of martyrs and missionaries.

The Northfield Conferences.

Northfield has a world-wide fame, not only as the home of D. L. Moody, but as the annual gathering-place of Christians of every age and sect and nation. There is unity in diversity—diversities of gifts, but the same spirit; differences of administrations, but the same Lord; diversities of operation, but the same God, who worketh all in all."

The past summer has been especially rich in "showers of blessing" upon those who were present at the conferences. Some speakers, advertised in circulars, whose presence was eagerly anticipated, were unable to be present; but what seemed lacking in variety of speakers and themes was more than compensated for by intensity of interest. Each of the three conventions was pervaded by a fervent spirit of prayer, an earnest desire for the power of the Holy Ghost, and a deepened interest in Bible study. Methods and results of searching the Scriptures were discoursed upon with a view to getting a firmer grasp upon the great fundamental teachings of the Word.

The Young Women's Conference brought together over two hundred college women, from thirty-one educational institutions, societies, and associations throughout the country. They came to study the Bible as the word of life and the sword of the Spirit, and to confer under competent leaders as to the objects and principles of practical Christian work for and by young women in college and city. The mornings were given to Bible study and conference, and the evenings to platform meetings. D. W. Whittle, George C. Needham, R. E. Speer, Mrs. Bainbridge, Mrs. A. J. Gordon, and Miss Grace Dodge were among the speakers. Mr. Moody arrived before the close of the conference, bringing new life and power from his campaign against evil in Chicago.

The World's Student's Convention opened June 31st, with over four hundred students from fifty colleges and seminaries. They gathered for two weeks of Christian fellowship, during which the methods and benefits of Christian activity and Bible study were considered. Probably the days most memorable to all were those when Mr. Moody spoke on the Holy Spirit, and which culminated in a meeting for prayer on the mountain-side, where over three hundred students met with him to seek that gift of gifts for which so ardent a desire had been created. "Round Top" is a name now inseparable from Northfield. From this grassy knoll, while the evening sun was setting, have been often heard the calls of God for service at home and abroad, in city missions, the ministry, and Y. M. C. A. work. To many this hilltop is the sacred spot where they first heard and heeded this call of God to service. Mr. Moody, Dr. Faunce, Dr. Purves, Pasteur Monod, of Paris, Dr. Jacobus, R. E. Speer, and J. R. Mott were among the speakers. Such conferences cannot fail to have a beneficial influence on the spiritual life and work both of the men who attend and of the colleges represented.

The Convocation of Christian Workers in August brought together men and women from over land and sea, who with "one accord" assembled for prayer and conference. This was essentially a teaching convention. Dr. Gordon's explanation of the ages, as a key to the dispensations, has unlocked the treasures of Scripture to many. The speakers took for granted that their hearers were students of the Bible, and this enabled them successfully to treat themes not often touched upon.

Missionary Day was memorable, as usual, for the concert of testimony as to progress and needs of the Lord's work in foreign lands. B. C. Atterbury, M.D., of China, spoke in behalf of the 400,000,000 of that benighted land. He emphasized medical missions as a means of exemplifying the active side of Christianity in its work for others—a side which false religions do not present. Bodily disease opens the closed odors of Chinese homes and of Chinese hearts to receive the Christian physician and the Gospel which he brings.

Rev. T. L. Gulick, of Spain, urged our debt to the large numbers of Spanish-speaking peoples of the globe, who are in darkness almost as deep as that of heathendom. The light of the Gospel has not shone in their hearts, for the Word of God is a closed book to them. The priests destroy any copies they can find. They burn the gold and leave the dross of their literature. The result is ignorance, superstition, idolatry, and moral, intellectual, and physical degradation. In spite of difficulties and persecution, the work is going forward. There are to-day in Spain over ten thousand Protestants, most of them from the poorer classes. There as elsewhere it is hard for the rich to enter the kingdom.

Rev. David Downie, of India, gave a most interesting account of the establishment and progress of the Lone Star Mission among the Telugus. The audience rose in a body to receive the venerable Dr. Jewett, to whom, under God,

is due the perpetuation of that mission, and who has spent his life in service there.

In the afternoon Rev. Josiah Tyler told of the customs, traditions, and superstitions among the Zulus of South Africa. He pictured the methods of work and the external and internal transformation of a native from pagan to Christian. Dr. Reynolds followed with some words as to government opposition in Turkey. Burma was represented by Rev. C. A. Nichols, and the Mahratti Mission of India by Dr. Henry Fairbank.

The evening was occupied by Wm. M. Upcraft, of China; Rev. George E. Post, M.D., of Syria; and H. C. Mabie, D.D., Secretary of the Baptist Board. Dr. Upcraft spoke of the "emphasis of brotherhood" with the Chinese shown in the interest, love, and contact of the missionaries; of the "joy of Christian fellowship" experienced in daily life, and in the celebration of the Lord's Supper with the native Christians; and of the "encouragement of the outlook."

Dr. Post gave a vivid description of what Islam is in its effects on individuals and society. Islam expects to convert Christendom, and the best way to prevent it is for Christianity to convert Islam. Work among Moslem peoples is difficult, but medical missions are much blessed among them.

Dr. Mabie closed the day by urging Christians to go forward in faith, willing to become to a race what Christ was in His humanity to the world—to renounce all and live among even the most degraded in order to uplift them and place their feet upon the Rock.

Among the material evidences of the presence of the Spirit at this conference was the donation of \$10,000 to the work under Mr. Moody in Chicago. The financial world has been in great straits, but God has opened the windows of heaven, and poured out on Northfield a blessing, the influence of which will, we believe, be felt the world over.

D. L. P.

V.—THE MONTHLY CONCERT OF MISSIONS.

Turkey;* Arabia;† Persia;‡ Russia;§ Mohammedanism.¶

UNION OF MOSLEM CHURCH AND STATE
IN TURKEY AND PERSIA.BY REV. J. H. SHEDD, D.D., OROOMIA,
PERSIA.

The idea of theocratic rule, or at least some form of Divine authority, is widespread in our race. In Japan the Emperor is the descendant of the gods. In China he is the Son of Heaven. The Emperor of all the Russias places the crown upon his own head and rules by Divine right, and is supreme in Church and State. The Pope presents himself as the Vicar of Jesus Christ, to be called "Our Lord" by the millions of Roman Catholics, and to rule, if he can, above all kings and governments.

The theory of government of a Moslem State is much the same as that of Russia and the Pope. Islam, as taught by Mohammed and the Caliphs and Imaums, is absolutely perfect as a political as well as a religious system. There must be the closest union of religion and government. The Koran in the last years of Mohammed's life became a medium of military commands and of general laws in all departments of a theocratic government. The elements of a code, both civil and criminal, are laid down in imitation of the Mosaic laws. The needs of a rapidly growing empire developed other sources of law in tradition, called by the Turks *Sunnat* and by the Persians *Hadees*. It is the belief of Moslems that Mohammed was divinely guided in every word and act. The record of these, as given by the companions of Mohammed, is the *Sunnat* and *Hadees*. The Moslems often say to the missionaries: "Your Gospels are only *Hadees*—i.e., the record of

the sayings and doings of Jesus made by His companions." The number of Mohammedan traditions grew to hundreds of thousands, and they were so incoherent that codification and selection became absolutely necessary—six great books among the Sunnees two or three hundred years after Mohammed. The Sheohs have five books compiled a little later. To complete the code there is a third source of authority—viz., the consensus of the great teachers; as Christians would say, the unanimous consent of the Fathers of the Church. This is *Ijma*, and a teacher competent to make an *ijma* or authoritative interpretation is a *Mushtaheed*. In the view of the Sunnees, the office of the *Mushtaheed* ceased ages ago, while the Sheohs believe that the *Mushtaheeds* are still an order, and may pronounce authoritative opinions, but only in accord with the Koran and *Hadees*.

These are the foundations of law and jurisprudence in Moslem lands; not the Koran alone, but the Koran supplemented by accredited traditions of the words and example of Mohammed, and these codified and explained by the great teachers. This is the *Sheriat* or *Sher*, the Moslem law that embraces all wisdom and knowledge, and binds every condition and rank. By the *Sher*, kings rule and subjects are guided in every conceivable circumstance of life, from the cradle to the grave. The Protestant accepts the Holy Scriptures as the sufficient and only rule of faith and practice. The Moslem gives the *Sher* a broader range. It is the absolute rule in religion, ethics, civil government, and social life. The glory of the system is that, not only is it perfect in every principle, but in every detail.

The Christian faith has an ideal to be reached in the future, and has within itself the aspiration and spring of endless progress. The Moslem faith has long since gained the goal, the *ne plus*

* See also pp. 47 (Jan.), 122 (Feb.), 373 (May), 609 (Aug.), 721, 732, 759, 762, 769, 783 (present issue).

† See p. 54 (Jan.), 746 (present issue).

‡ See also p. 606 (Aug.), 783 (present issue).

§ See p. 298 (March), 750 (present issue).

¶ See also p. 726 (present issue).

ultra has been reached, and no change or improvement can be made in politics or laws, no expansion of the boundaries of thought is possible; not even criticism of the perfect code of the past can be permitted.

The Theory of the Turks.—The bearing of such a system upon a Moslem Sunnee State, like Turkey or Morocco or Afghanistan, is obvious. Says one of the great Sunnee expounders: "Authority becomes sacred because sanctioned by heaven. Despotism, being the first form of consolidated political authority, is thus rendered unchangeable and identical with government at large. Supreme government has four stages: 1. When the absolute prince (Mohammed) is among them, concentrating in his own person the four cardinal virtues, and this we call the reign of wisdom. 2. When the prince appears no longer neither do these virtues centre in any single person, but are found in four (the four first caliphs and companions, Abu Bekr, Omer, Osman, and Ali), who govern in concert with each other as they were one, and this we call the reign of the pious. 3. When none of these is found any longer, but a chief or caliph arises with a knowledge of the rules propounded by the previous ones, and with judgment enough to apply and explain them, and this we call the reign of the Sunnat. 4. When these latter qualities are not to be found in a single person, but in a variety who govern in concert, and this we call the reign of the Sunnat followers."

Here is the theory of an unchangeable despotism that must exclude all representative government and free inquiry. The caliph must reign within the divine code, and the pride and glory of the caliphate is that the code of Islam is complete and final in religion and politics. If it is not suited to this modern age, so much the worse for the age. In this case the mountain *must* come to Mohammed.

Some of the features of Moslem law,

born with the system and never to be separated from it, are slavery, polygamy, the inferiority of women, the right of the man to divorce his wife at will, the subjection of Jews and Christians, and war against all unbelievers. "When ye encounter the unbelievers of the Koran, strike off their heads, until ye have made a great slaughter among them, and bind them in bonds." This and similar commands in the Koran and Sunnat inspire the fanatical zeal of the faithful, and to-day good Moslems look back to a golden age of conquest and slaughter. This fierce fanatical intolerance of any other faith than Islam is an ever-present power in the Moslem State. The system dominates those who accept it. For a caliph to account Moslems and Christians as equal before the law would be to deny the faith, and the State that should enact such a law would cease to be a Moslem State.

A comparison may be made with the system of American slavery. There were noble specimens of slaveholders, who were kind, tolerant, benignant in the treatment of their slaves, but they were dominated by the system, and the essence of the system remained unchangeable. "The irrepressible conflict" continued till the slave rule ceased. The system could not be reformed.

Is not Turkey another "irrepressible conflict"? There have been kind, tolerant rulers, but the government is despotic by divine authority, and is bound by the *Sher*, which can never change. The very proposal of change or innovation is hateful and subversive in the eyes of caliph and Ulema. There are no germs of freedom, no latent principles of fraternity and equality with those outside the faith of Islam, and no will of the ruler can make the system other than it is.

"Mohammed's truth lay in a holy law,
Christ's in a sacred life;
So while the world rolls on from change to
change,
And realms of thought expand,
The letter stands without expanse or range,
Stiff as a dead man's hand."

In this inherent union of Church and State Guizot finds the causes of sterility, immobility, and decay in Moslem States. He says :

"The power of the Koran and of the sword was in the same hands ; and it was this peculiarity which gave to Moslem civilization the wretched character it bears. It was in their union of temporal and spiritual powers and the confusion which it created between moral authority and physical force that the tyranny was born which seems inherent in their civilization. This I believe to be the principal cause of that stationary state into which it has everywhere fallen. This did not at first appear. The union of military ardor and religious zeal gave to the Saracen a prodigious power, and a splendor wanting in the Germanic invasion."

Under the impulse of this united military ardor and religious zeal the tide of conquest rolled on till thousands of cities, towns, and castles fell. It conquered the fairest lands of Asia and Africa, captured Constantinople, threatened Europe, till at last the Turks thundered at the walls of Vienna. All this was in the name of God, to the battle-cry, "God is great." This tide of conquest was rolled back by the greater power of Christendom, but the spirit remains. War is a sacred duty, and tolerance of other faiths, except in abject submission, is a sin. The issue is clear-cut. "The Koran, tribute, or the sword. Which condition do you choose?"

The theory of Turkish rule is strengthened by the fact that the Sultan is caliph, pontiff, divinely appointed ruler, and commander of the faithful. The caliph is both emperor and pope, and the clergy are the lawyers, and every judge has a religious function. Hence by the theory there can be no conflict of pope and emperor, of Church and State. There is no action and reaction, and the whole civil and military power of Turkey is controlled in the interests of Islam. To do otherwise would be to subvert the State.

The Practice in Turkey.—Can the theory be changed in practice? Mr. Sell well says: "The question is not whether Mohammed was a deceiver or self-deceived, an apostle or an impostor, whether the Koran on the whole is good or bad, but what Islam as a religious and political power has become and is, and how it works." At the Mildmay Conference, in 1888, Mr. Sell mentioned a new school of free thought. The Hon. Ameer Syed Akhmed, A.M., educated at Cambridge, is a leader. Some such man will represent Islam at Chicago at the Congress of Religions, no doubt, and show that a growing number of cultured gentlemen belong to this school and reject the stiff canon law and traditions, and claim that Islam may adapt itself to free government and free thought. It is enough to point out that such men live under a Christian government, and represent no following in purely Moslem lands. They are better than their creed. In fact, no caliph has ever been able to break the fetters of his system. "The fifth caliph," says Muir, "was the famous Al Marnûn, who during twenty years countenanced with a princely support the pursuits of literature. He was tolerant of the sect called the Rationalists, but he was intolerant of all who opposed his theological views, and went so far as to establish a kind of inquisition, and visited with penalties all who dared to differ from him." A liberal, liberty-loving caliph could only work within his system. He rules his Moslem subjects with all the divine authority of the Pope in the destruction of heretics.

After a thousand years longer of trial and conflict Moslem governments everywhere are the same, despotic, intolerant, and unchanging. The leopard has not changed his spots. Turkey has yielded to stress of circumstances, and there have been treaties and firmans that proclaimed religious toleration and started the theory of equal rights; but the Sultan found that such divinity doth hedge a caliph, and such fetters bind

him, that all his reforms must cease. This was made very plain in 1879, when the proposal was made to the Moslem doctors to give the Sultan the position of a constitutional sovereign. The decision reached was this: "The law of the *Sher* does not authorize the caliph to place beside him a power superior to his own. The caliph ought to reign alone and govern as master. The ministers should never possess any authority beyond that of representatives, always dependent and submissive. It would consequently be a transgression of the unalterable principles of the *Sher*, which should be the guide of *all* the actions of the caliph, to transfer the supreme power of the caliph to any minister."

The present restrictions on Protestant missions in Turkey should not excite surprise. From the constitution of Islam there can be no hope of representative government or of free inquiry. The only toleration possible is that subject Jewish and Christian races may change their forms of faith, so as they do not touch Islam. All may join the dominant faith, but no Moslem can leave his faith. It is a fallacy to expect religious liberty. "Do men gather grapes of thorns or figs of thistles?" The hope of any reform in Turkey is vain. The only reform possible is the severance of Church and State.

The Theory of Government in Persia.—The Sheeh Moslems who rule in Persia, as opposed to the Sunnee Moslems in Turkey, offer a new inquiry. It would seem that here a door is open to progress, for in very many ways the Persian is the opposite of the Turk. The Turk has made a military camp, and that only, of the lands he rules. From the desert he came, and his instincts are to turn the fruitful field into desert. "Where the Turkish horse sets its hoof, the grass never grows." This is a Moslem proverb. Many districts in Turkey have to-day the desolate aspect of a subdued country. The villages are often in ruins, the gardens

waste, the land denuded of its trees, and one never passes many hours without hearing the bugle and the drum and seeing the Army of Occupation.

Pass the Persian line, and, except in districts of nomadic tribes, the villages smile with gardens and vineyards, not a soldier is seen for days, and the people seem to be at home. The Persian is more civilized than the Turk, though the latter has the military forms of Europe. Both are Moslems, but are as sharply in conflict as Catholic and Orangeman in Ireland. The Turk adores Mohammed, and swears by him. The Persian adores Ali, and uncounted times every day Ali's name is used in reverence or prayer. For a Turk to express his disgust of a man's ignorance or manners, he says he is *Adjem*, or Persian. The Persian returns the compliment by calling such a person *Toork*.

The annual passion play of the Persians refers to historical facts that excite intense hatred of Omer and Osman and other caliphs, whom the Turks regard as most holy men. Islam was split into hostile camps soon after Mohammed died, and the war has never ceased. Ali, the cousin of Mohammed and husband of his daughter Fatima, regarded himself as the true successor of the prophet, but he had to wait and chafe for many years before he was chosen caliph, and then his reign was cut short by his assassination. His son Hassan was poisoned, and Hussien, the next son, was cut off in the most cruel manner after heroic resistance on the plains of Kerbela. The annual passion play commemorates these tragic events, and fires the Persian heart to regard all Sunnees with hatred, and the Sultan as the greatest heretic of all. There is little danger of alliance between Turkey and Persia so long as these religious animosities continue.

Upon the claims of Ali and his house grew up the doctrine of the *Imaum*, or the divine rights of the Imaums. This word means a leader or exemplar. Mohammed is called the Imaum, and the Sunnees apply the name especially

to the first caliphs. The Sheohs give it a more exalted meaning. The doctrine is that long before creation God separated a ray of light from His own glory. This ray was preserved and entered the first of created beings, who was Mohammed. Hence the prophet, according to Sheoh tradition, said: "The first thing created was my light and my spirit." This is called by all Moslems the *Noor* of Mohammed. This light descended to Ali and from him to the Imaums, the divinely commissioned descendants of Ali. These alone are the lawful caliphs or successors of the prophet.

The Sheohs express this doctrine thus: The Imaum is the descendant of the prophet, adorned with all his excellence. He is wiser than the wisest of the age, nobler than the noblest, holier than the holiest. He is free from all sin, original or actual. For the preservation of the truth an infallible organ is necessary, and this is found in the prophet, and after him in Ali, for did not Ali possess the *Noor* of Mohammed, and did he not say in regard to this, "I am Mohammed, and Mohammed is me"? Did not this *Noor* descend to the other eleven Imaums till the last, who was the Mahdi or guide? He was born near Bagdad, A.H. 258, and is supposed to be still alive, though hidden, and will reappear at the second advent of Christ. This doctrine of the Mahdi creates a great deal of unrest and expectation. Says Sell: "When Islam entered on the tenth century of its existence there was throughout Persia and India a millennium movement. Men declared that the end was drawing near, and various persons arose to claim to be Al Mahdi." The pretender in the Soudan is not a Sheoh, and has assumed the title not as a descendant of the Imaums in the Sheoh sense, but he takes advantage of the ever-swelling tide of expectation in Islam of some great change.

Another theory of Sheoh faith that differs from that of the Sunnees relates to the Mushtaheeds, or authoritative

lawyers. The Sunnees can express no new opinion nor draw any new deduction, but are bound by the precedents and rules of the prophet and the first four caliphs. The Sheohs, holding the doctrine of the Imaums, are less fettered. Every city in Persia has its college of Mushtaheeds, and sometimes a new deduction can be drawn to meet a new emergency.

The theory of government in Persia is found in the divine right of Ali and his descendants. The *Sher* or law of Persia is the Koran, and the authorized code of traditions the *Hadees*. The rightful sovereign is the Imaum, who has a plenitude of divine authority. In his absence the reigning prince is bound to conform to the higher law and accept the *Sher* as the constitution of his realm, and the Mushtaheeds as the authoritative interpreters of the *Sher*.

The Practice of the Persians.—The religious head of the Sheoh faith is the chief Mushtaheed, who resides at Samara, on the Tigris, near the shrines of Ali and Hussein. The scattered divisions of the Sheohs in the Caucasus, in parts of India and Arabia, and in Persia here find a centre. The council of the chief Mushtaheed is composed of representative men from these several regions, who form also a college of cardinals to elect a successor on his demise. The present incumbent is Mirza Ali, of Shiraz. He does not lay claim to be an Imaum nor to inherit the power of the last Imaum, though the title "Imaum of the Age" is sometimes used. He is supposed to be the wisest and best of the Mushtaheeds, and has the moral authority of a pope. Few have the privilege of seeing him. It is said that even the King of Persia was denied an audience some years ago, as the sanctity of the holy man might be corrupted by contact with earthly pomp and royalty. He is so holy that carpets are spread from his door to the mosque or to the palanquin or boat, as even the touch of earth might be defiling to his holiness. His influence is remarkable,

and his decree is as binding on all good Sheohs as a decree of the Pope is on all good Catholics. He has a large school of young ecclesiastics, and every Mushtaheed receives his credentials directly from the hands of this chief. His obedient servants therefore throughout Persia are the Mushtaheeds and Mullahs, or lower order of ecclesiastics. Thus he has in control all the shrines and holy places, he directs the passion play, and champions the cause of the people against any unpopular governor or civil innovation. The Mushtaheed must sign all legal documents and give the decisions in all important cases of *Sher*.

Over against this religious power is the civil. Over against the *Sher* is the *Urf*, or civil law. The conflict of these opposing forces is the special feature of Persian politics to-day.

The Shah of Persia claims no such divine right to rule as the Sultan of Turkey. In fact, might makes right. The dynasty of the Suffaveans, from A.D. 1500 to 1725, had at least the shadow of divine right, for they were descendants of the prophet; but the present dynasty has no such claim, and the Shah and his governors cordially oppose the ecclesiastics. The situation offers an interesting problem, as there are possibilities of change not found in any other Moslem State. The present Shah has three times made the tour of Europe, and he would be glad to have the benefits of civilization for his country. His conception, no doubt, is a Russian one, to subordinate all religion to the royal will. Without any careful study of the causes of civilization, he wishes to see his people improved, and he issues royal edicts to that effect. He is friendly to Christian missions to work for nominal Christians and Jews, as the missionaries in one way and another bring many benefits into the country. In the same unthinking and uncertain way he has a strong dislike to Moslem ecclesiastics. They thwart his will, often set at defiance his direct commands, and appeal to the people for

support, as loyalty to the king is a weaker sentiment among the masses of cities and towns than zeal for their religion.

The chief priests and scribes and Pharisees are continually stirring up trouble, and are kept in restraint only by the fear of arrest and conveyance to Teheran.

The nearest parallel to the state of affairs in Persia is perhaps found in Italy. There the established religion is Catholicism, but the Pope at its head claims a divine right above all kingly or parliamentary authority. Hence a sharp friction of the two powers and a possible result of separation of Church and State. In Persia the established religion is the Sheoh form of Islam, and the king wishes to sustain it, but wishes also to break the power of the ecclesiastics in their claims to the divine ascendancy of the *Sher* and the chief Mushtaheed. A year ago affairs came to a crisis. The Shah for some time has been giving concessions to foreign companies for banks, roads, mines, and other innovations, supposing that his throne could stand against any tumults raised by the priests of Islam. In granting a monopoly of the tobacco business to an English company, he arrayed against his policy the prejudices of the people and the interests of the tobacco dealers. The Mushtaheeds saw their opportunity. They quoted a deliverance of Mohammed to the effect that every one is master of his own property, and drew the inference that compulsory sale to the English company was contrary to their *Sher*. The excitement became intense, and both parties used their influence to obtain a decision from the chief Mushtaheed. At last the decision came from Kerbela in very shrewd but decided terms. It did not condemn the past use of tobacco, nor censure the government for granting a monopoly, but issued an edict—"To-day the use of tobacco in every form is forbidden by the Imaum of the Age." All public use of the weed ceased at once. Mullahs paraded the

markets and broke every pipe they set eyes on. The pious remarked that their desire for tobacco was entirely removed under the influence of the divinely guided decision. The result was that decree after decree was posted from the "Imaum of the Age" in the chief cities, and riots increased until the Shah was beaten and the monopoly was withdrawn.

This sharp conflict is going on, and what shall be the end? Islam in Persia is certainly weakened. Were not Russia on one side and Turkey on the other we might think the Shah and his government would be strong enough to curb the Mullahs and loosen the yoke of religious intolerance. Certainly the case is far removed from that of Turkey, where the hope of freedom of conscience and inquiry is impossible, for the Sultan is both emperor and caliph. In Persia there is a glimmer of hope that the conflict of religious and civil powers may work out higher activity and a freer life, and that the Shah may even sever the union of Church and State and proclaim liberty of conscience to all his subjects; but this faltering hope expires in the overshadowing influence of Russia. Persia is so near a dependency that it is vain to expect any change in the feeble government that is not authorized by the mighty empire of the north.

The missionary and the friend of missions can see the clouds in the horizon of these Moslem lands. They must also look above the clouds, and not doubt the power nor the purpose of Him who sits upon the throne.

Euphrates College.

All Northeastern Turkey in Asia, to the Persian border and the southeastern part of Russia, looks to Euphrates College for its higher education; the territory in which this college is the only higher institution of learning, covers 200,000 square miles, and is larger than all New England and the Middle Atlantic States; and has a population of 5,000,000, about one fourth of whom

are Armenians. To travel from one end to the other of this college field requires about twenty days, and from side to side, fourteen. The language of the college is Armenian, which is spoken by all of the Armenians of the above territory except the 100,000 in Koordistan, who are learning that language.

As feeders for the college, there are now thirteen high schools and one hundred and fifty common schools among the Protestants, and many other schools which have been organized under the stimulus of Protestant education. The college already has pupils from and teachers and workers in most of the cities, besides many in smaller cities and towns, as well as in all parts of the Turkish Empire.

The aim is to give a comprehensive, practical, Christian education; the graduates have won for themselves such reputation as teachers and laborers that they are sought after by both Protestant and non-Protestant communities in far greater numbers than the college can supply.

The aim of the mission work is to introduce the Gospel into the old Armenian Church, which is arousing to the importance of an educated and morally upright clergy. It is the province of the college to furnish educated leaders to help this people reform its old church, and to supplement the work of the mission in the evangelization of this nation.

The college needs:

1. Gifts of money in large or small sums, so that those who have the college in charge can devote their undivided attention to the educational needs of the institution.
2. Two professorships of \$5000 each.
3. Permanent scholarships of from \$100 to \$200 dollars each to aid poor but worthy pupils.
4. Funds for an industrial or self-help department.
5. Money for modernizing and refitting the dormitories of both the male and female departments.
6. Small sums for apparatus and library, and for the general equipment of the college.

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VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

CHINA.

—"The Chinese will likely be found the equals of Western peoples in the acquisition of knowledge, and their inferiors in analytical, logical, and synthetic powers, while in the matters of conscience, will, and motive there is so great a need of renovation and uplifting that it can only be supplied by a purer and diviner religion than they have yet known."—*Chinese Recorder*.

—The *Recorder*, speaking of Arch-deacon Moule's treatise on ancestral worship, remarks: "Even the *Spectator* thinks the writer 'a little over-sanguine in the hope that the rite may possibly be cleansed in time from the superstitious practices with which it is at present associated.'

"It may be well to explain here, and in conclusion, that the writer's opinions on this subject appear to be briefly as follows: 1. That ancestral worship, as at present observed, is, for the most part, gravely permeated by superstition, if not by idolatry, and that it forms an impossible rite for a Christian to practise; 2. That modern observances are largely of modern accretion; and that if no original of observance, quite free from such a taint, can be found in history, yet that traces of a pure original in thought can be detected in Chinese canonical literature; and 3. That it *may* be possible, and if so surely it will be highly desirable, to graft some solemn and worthy Christian observance on to this primitive stock, rescued and cleansed from the mist and mud of ages."

—"Now that the excitement of the anti-foreign agitation is over, it is the part of the judicious missionary to as-

certain what the causes are which have created such a lamentable condition in China, and to prevent similar ebullitions in the future by as much as possible removing these causes. I desire, however, at the outset to disclaim any sympathy with the fierce denunciation of the Chinese, which has been so general, and to deplore the desire for vengeance so prevalent among the followers of Him who left as the rule of our conduct Matt. 5: 34-38. Moreover, I cannot be blind to the fact that we who are preaching Christ in China have incomparably greater freedom of action than we should have in any Roman Catholic country; and that if in any Roman Catholic country, or indeed in any Western land, the opinions and prejudices of the people were as carelessly trampled upon as they often are in China, the rude though zealous preacher would find it hard to escape serious consequences. One thing which weighs seriously with me is that the people believe all the wild stories current among them about foreigners. I do not say the stories are true, or even that there is adequate reason given by foreigners to cause the Chinese to believe them true; but they do believe them, and believing them, their conduct is not difficult to understand. You may therefore burn every pamphlet written against the foreigner and his religion; you may imprison and bamboo every writer of every sentence inciting to outrage upon the foreigner; you may get the Chinese Government to levy a heavy tax on the neighborhood where any outrage has actually taken place; you may make them pay tenfold for every damage done; but you do not touch the root of the whole mischief. You are simply 'sitting on the safety-valve;' and if your remedies go no further, then I fear you are preparing for an outburst among the populace which will be more drastic than anything that

has occurred. Why were the lessons of the Tien-tsin massacre not laid to heart by Christian men? Why should missionaries incur the disgrace of having to be lectured on the proper mode of treating the people by a statesman whose time and thought are sufficiently occupied by worldly and world-wide affairs?

"It is, I think, important to know that this anti-missionary or anti-foreign feeling did not always exist in China. Without referring to the Polos, it is enough to know that in the Ming and the beginning of the present dynasty the talented Jesuit missionaries were not only tolerated, but held in high esteem, both at court and in the provinces; and at that time many of the highest officials were converts. Why is it not so now? I admit that it is largely owing to the humiliation of the Chinese by the armies of the West; but the process began long before. It originated toward the end of the reign of *Kang-hi*, and became manifest in the beginning of that of *Yung-chung*, when the Jesuits in Peking joined a plot to supplant this emperor by a younger brother. They had enemies before that, because of their success and influence; yet if envy begat foes, admiration produced friends; but when the politics of China were actively interfered with the officials became of one mind in opposing the foreigner.

"From that day to this the Chinese have regarded the missionary as the vanguard of foreign armies. It is needless to dwell on the arguments they use and the facts they adduce to prove this position. I may mention that they point to Cochin China and to Tonquin. Enough that the belief is general. This is the real, though rarely the ostensible reason for the anti-foreign feeling so very prevalent among the official and literary classes, who are, of course, most directly concerned. It is not, let me once for all assert—it is not because we are introducing another in addition to their already numerous forms of religion. As far as religion is concerned,

the Chinese are not only 'reasonable,' but extremely tolerant, till the professed religion assumes, or is believed to assume, a political aspect. It is, therefore, of the utmost consequence that the missionary avoid everything calculated to deepen in the Chinese mind the belief that he is a political agent. But besides this most serious of all sources of mischief, there are other avoidable causes of hatred and distrust.

"Whenever a riot occurs the information is forthcoming that some of the principal literati in the neighborhood have roused the passions of the otherwise friendly mob and become its leaders. So great is the respect for literature in China, that the literary men will long continue to be the leaders of the people. Are we on that account to assume toward them an attitude of hostility? How should we act toward them to neutralize their power for evil, or even to gain them to our side? Some missionaries believe that faithfulness to 'the Truth' demands their uncompromising hostility to Confucian teaching, and they persistently attack Confucius in public and in private. Supposing it were actually true, as some of these people publicly tell the Chinese, that 'Confucius is in hell,' would it not be wiser to retain to themselves their knowledge of the unseen world and the unfathomable ways of God, rather than by blurring it out in the ears of those who revere Confucius to turn indifference to the speaker to actual hatred of him? Is it conceivable that any one is foolish enough to suppose that the way to win to Christ is by rousing the active animosity of the hearer? Are such persons beyond learning the meaning of 1 Cor. 9:19-23? Or do they suppose Paul a poor, mean-spirited dreamer, whose mode of preaching the Gospel is to be avoided by those who court and create danger, and then demand vengeance? It is not, perhaps, surprising that men who in public 'thank God that they know nothing of philosophy' should act in this manner; but it is matter of profound regret that the

spirit and action of which I complain are not confined to such people. When two years ago I believed it my duty to go into Moukden, then pronounced the city most hostile to foreigners of all Chinese cities, one objection constantly brought against me from the outset was that Christianity came as the enemy of their much-loved Confucius. This argument was, of course, brought forward by and had much influence upon the literary classes. My reply to it was the opening of a day school where the Four Books alone were taught, and into which not a scrap of Christian literature did I allow for the first year. Next year the boys were eager to learn Christian hymns, and they and their parents desired to read Christian books. At the end of two years the school had to be closed, but it had served my purpose, and never since has the anti-Confucian argument been brought against us. Nor have the literary classes at any time displayed that hostility which seems so prevalent throughout China. On the other hand, I have found the classics of incomparable value both in the convicting of sin, in the inculcation of duty, in upsetting idolatry, and in establishing our Christian ideas regarding the Omnipresence, the Almighty Power, and the universal care of the one living God. I have yet to learn of the man who has been converted to Christianity, or even rendered friendly toward the preacher by denunciation of Confucius. Young converts are prone to run tilt against idolatry, but I have never yet heard a Chinaman who believed it advisable or right to defame Confucius. Such denunciations I consider as un-Christian as they are unwise. They are, to say the least, utterly useless as a converting agency. Why, then, seeing they rouse and will continue to excite the hatred of the literary classes, should missionaries not abandon this vicious practice?"—Rev. JOHN ROSS, in *Chinese Recorder* (U. P. C. S.).

Mr. Ross's remarks seem much in the same line with the wise and tem-

perate discriminations of Mr. Candlin, of the Methodist New Connection.

AFRICA.

—"Captain Lugard, in his address before the Geographical Society, gave a very seducing description of the interior of Africa. In place of wastes of sand in the higher plateaus, there is soft, springy turf like an English lawn; and for unknown shrubs and flowers, there are familiar evergreen bushes, forget-me-nots, and jessamine, not to speak of brambles and [Scottish?] thistles. Rushing streams and sheltered bays and beautiful lakes are also to be found, making such picturesque glimpses of scenery as are to be seen in many parts of Scotland. It is evident that if suitable means of transit could be provided, our own superabundant population might find in these regions fresh opportunities for replenishing the earth."—*Free Church Monthly*.

—*Central Africa* expresses the conviction, grounded on good evidence, that the Germans are thoroughly in earnest in civilizing their new sphere.

—"In the vast African zone extending from the Sahara to the northern boundary of the Transvaal, the trade in alcohol is prohibited, or at least burdened with a progressive tax, according to the Brussels Convention, signed by seventeen European powers. In Belgian Congo there was at the beginning a good movement. Mr. C. H. Harvey, of the American Baptist Society, remarks that the gin trade recoiled before the heavy excise; then the government reduced the tax, so that an agency which had given up the brandy traffic resumed it, and did a roaring business, soon followed by all the others. They are, he says, gathering a harvest of gold at the expense of the ruined natives. Is, then, the general act of the Brussels Conference 'the senseless demonstration of a glaring mockery?' as is asked in *Regions Beyond*. Unhappily it may be so. A few score thousand dollars go much farther in this world than

the philanthropy of congresses ; this is theory, that practice, which easily paralyzes the former.

“Are we, then, to be silent? Certainly not. We ought to aim at arousing public opinion against this shameful traffic, and against many other things ; but what is public opinion? A reed shaken by the wind, but, above all, by the sounding and tremendous blast of material interest. What, at bottom, is political policy and conquest and colonial possession but organized rapine? Every colonial agent is a born enemy of the aborigines. In the very depth of his mind we should find, were it but naïvely and unconsciously, what M. Martini announces with frank shamelessness : ‘The native offers himself as an obstacle to the requirements of our civilization ; we must help him to vanish off the earth, as has been done for the Redskins, by unceasing volleys of musketry and by a continuous stream of alcohol.’

“The man whose eloquent voice availed so much at the Brussels Conference, Monsignor Lavigerie, died in November last. Under his cardinal’s purple beat a generous heart. His ecclesiastical education had force sometimes to draw him into compromises with conscience, into duplicities, which Jesuitical morality excuses ; nevertheless it remains true that this prelate, Doctor of the Sorbonne, Primate of Africa, has shown that what will almost chiefly fascinate every genuine Christian, that which will fill him with the purest enthusiasm, that which will transfigure him, is the evangelical apostolate in the midst of the heathen.”—Professor F. H. KRÜGER, in *Journal des Missions Évangéliques*.

—“Would you know my opinion of the French Zambesi Mission? It is carried on under conditions of extraordinary difficulty. I had seen the American mission on the west side. There men’s consciences are free ; on the Zambesi they are not. The king can stop everything ; the life, the heart,

the soul of his subjects are in his hand. Despotism and slavery have moulded their spirits to such an extent that every one’s looks are fixed on the king, and no one is willing to appear as if having the will to go beyond him, or to separate himself from him in anything ; and yet, for all this, the mission has done an admirable work ; it is the most beautiful work that I have seen in Africa. I could spend hours in talking of it. You would hardly believe, for instance, how unbounded an influence M. Coillard exercises over the country, over the king. Doubtless the latter does not give himself wholly to this influence ; he tears himself away from it, even now and then fights it down ; but this of itself shows the ascendancy of the missionary.”—Dr. JAMES JOHNSTON to the *Committee of the Société des Missions Évangéliques*.

—“The weak side of many religious works is found in the premature exaction of reports from the workers. The donors insist on being encouraged. A Sunday-school, it may be, which has given one shilling for missions, wishes to know how many souls have been gained through this one shilling. Your mission is not afflicted in this way. You do not receive triumphant reports. Whatever your missionaries say of their work and its fruits, you may be assured that it is always the *minimum* of that which they could say ; but their work is none the less solid, founded on the rock. It does not strike the new, but is like the submarine piles sustaining the bridges of the Forth and of the Tay, which form the most necessary and most admirable part of those marvellous constructions. But the day will come when this work will emerge from the bosom of the deep waters, and its greatness and its vitality will appear by the magnificent fruits which it will bear.”—Dr. JAMES JOHNSTON to the *Committee of the Paris Society*.

MADAGASCAR.

—“A terrible disaster has befallen Antananarivo, with its hundred thou-

sand inhabitants. Its food supply is to-day rotting beneath four feet of water. In the night of Monday last, while all Antananarivo was sleeping, the river Ikopa burst its banks, and the vast Betsimitatatra plain is now a lake stretching northward for many miles. It is no slight inundation, no few inches of water from a percolation of the river banks. It is a flood, a deluge that, without the slightest indication of its coming, has raced down the broad bed of the Ikopa, overflowed its several channels, swept over the sand-banks in its midst, filled its wide but generally dry expanse, and then, ravening for an outlet, rose and rose until at the east of Ambokitrimanjaka, southwest of Ambodihady, some three hours' journey from the capital, the waters have swept over the embankment, tore ever-widening breaches in its steep side, and poured a tide impossible to stem into the vast rice plain of Betsimitatatra. In the dead of night the flood swept onward, sapping down cottages in its rush, until when morning broke Antananarivo on the westward side presented the appearance of an island, with waves billowing as far as the eye could see. Nothing could be done; the disaster was complete. Had there been warning of the coming of the flood, had the work of destruction been even the work of hours, H. E., the Prime-Minister, would have placed himself at the head of the populace and, thrilling them with his mighty energy, averted the calamity. Had there been any opportunity the British community would, as they did in 1888, have taken coats off and labored with the multitude; but there was not, and to-day what was a plain of rice rapidly becoming golden in its hue is a sombre surge of yellow water. The yellow is there, but its gleam has gone. Where the waving rice-blades sung softly to the music of the breeze, only the splash of waves is heard as they leap exultantly over the rice they are rolling into the earth. It is a piteous sight as one canoes across that dreary waste of waters. The em-

banked road is flooded; all the cottages are deserted, the only sign of recent habitation being sheafs of straw ranged at the foot of their walls, in often vain effort to prevent the hungry waves sucking away the foundations of houses which will, if they stand, presently contain hungry denizens. Already many of the people are feeling the horrors of the situation. Like the birds of the air, they are hovering at the water-side to pick up each *grain* of rice that is washed ashore; and in bottles they place their finds with the watchful care with which gold-seekers treasure golden grains. Cold and callous, indeed, would be the eye and heart that could view the scene and not see the foreshadowing of what it means—a multitude on the verge of starvation. Sir Robert Peel said, on his repeal of the Corn Laws, that he would be content to be credited with no other fame than that, for by that act he had given the masses—bread. The spirit—love of the people—that thrilled Sir Robert Peel to his great effort, actuates every action of H. E., the Prime Minister. He acts always so that the Malagasy may be benefited. Not once but many times, through the rain and bleak wind, he has hurried during the last week to other districts where the rice crop is not submerged, but where the embankments need repair. With rallying cry he has directed the work, and when the floods are over he purposes to endear himself for all time to the Malagasy by organizing an act that will for many generations ensure the Malagasy their staff of life. The embankments of the Ikopa are, we understand, to be repaired in no superficial manner, but are to be made enduring monuments of the loving care of RANAVALOMANJAKA III. and her Prime-Minister, Rainilaiarivony.”—*Madagascar News*.

The Prime-Minister, it will be remembered, is the husband of this queen, as he was of the last.

—Although there is no likelihood of war in the immediate future, still, un-

less effort is made to obtain the redress of the wrong that has been done Madagascar, a cruel struggle is, sooner or later, before the Malagasy. Their faith in the Protestant faith will be destroyed, but their love of their fatherland will be undying, and the country will for years be the scene of ever-smouldering war. A nation may have its faith destroyed, but the spirit of patriotism never dies in a race that has become a homogeneous nation. The armies of such a nation may be annihilated, its towns and villages burnt to the ground, its manhood scattered, but the spirit of patriotism eludes the conqueror. To mountain fastnesses it flies; in the impenetrable jungle of forests that tower erect in the fatherland when towns and villages are prostrate it hides; in swamps and valleys, where the foreign invader can find no foothold, it lurks; and from one or more of these haunts it ever flits, will-o'-the-wisp-like, over the country, harassing the foreigner and bringing him to his destruction. This is the prospect before Madagascar if the unholy compact between France and England is not abrogated. A faith destroyed, a country devastated, and the hearts of a nation made desolate. Will not the British religious world speak out in the name of humanity, and in the name of Europe's honor!"—*Madagascar News*.

English Notes.

BY REV. JAMES DOUGLAS.

England's Work in India.—The *Church Missionary Intelligencer* for April opens with an able paper on "England's Work in India," by W. Mackworth Young, C. S. I. Writing both as a civil servant of the Queen and as a disciple of the Lord Jesus, Mr. Mackworth Young endeavors to prove that the Government in India has not been so antagonistic to Christian effort among the native population as is generally supposed. "Admitting," he says, "some exceptions, which were usually rectified shortly afterward, I believe that

its policy has not only been right but righteous. Not only so, but by firmly adhering to the principle that the weapons of the State may not be used in matters of conscience, it has prepared the way for the willing reception of the Gospel in the hearts and consciences of the people of this land." In the judgment of this writer, the State in India has been the handmaid of Christianity, and one of God's most powerful agents in furthering its cause. But waiving this point, two things, he alleges, are sure: first, that the reign of the Lord Jesus Christ in India has begun and will be consummated; secondly, that every member of His Church is called to join in the work.

Speaking of the encouragement to obey this call, Mr. Young says: "If our faith is so weak as to demand the argument of statistics, it is not wanting. The population of the Punjab in 1881 was nearly nineteen millions. In the census of 1891 it was nearly twenty-one millions, an increase of about 10 per cent in the same time. The number of native Christians in the former census returns was 3599. It is now 18,375, an increase of 400 per cent in the same time. Take the two rates of increase, write down on a sheet of paper for every decade in the future the number of the population and the number of the native Christians represented by an increase of 10 per cent in the one case and 400 per cent in the other, and you will find that in forty-five years from the present time every soul in the Punjab will, at this rate, be a Christian! . . . Life in India is not worth living if we live it to ourselves. But it is worth living if we live it to Christ."

The China Inland Mission.—The annual meeting of this mission has just been held at the Conference Hall, Mildmay Park, and was largely attended. Mr. B. Broomhall made a brief statement as to the scope and progress of the work. There are now 207 stations and out-stations, 552 China Inland Mission missionaries in all, and 3637 com-

municants. The income raised at home was £24,632, and in China and elsewhere, £9860. The Rev. J. Hudson Taylor, speaking of the year's returns, said: "There have been more converts and more baptisms than in any previous year, while at this moment there are about a thousand more candidates for baptism than at this time last year." At the evening meeting Dr. Pierson gave the closing address, his subject being testimony and judgment as based on the words of our Lord in Matt. 24:14.

The Rev. R. Wright Hay, of Dacca, East Bengal.—This young missionary has won a high place in the esteem and affection of English Baptists. His recent address at Exeter Hall, on the Baptist missionary platform, will not soon be forgotten. It was a voice of tender pleading, lit by poetic glow and hallowed by a gracious spirit. We give but one passage from this heart-to-heart speech, the opening words: "I cannot forget the last time I stood here, it was as one who, by brief service of Jesus in Africa, had gained promotion to the coveted privilege of being allowed in some measure to give voice to Africa's great woes. And to-night, light from that dark land lingers in my memory, and the desire that some of it may break out upon the hearts of others disposes me to relate to you an incident which has, in various applications, been a means of grace to myself. One of the saintliest Christians that I have known was an aged Christian negress, whose friendship I enjoyed on the shores of Ambas Bay, at the base of the Cameroon Mountains. In our little prayer-meeting there was no one who prayed with greater fervor or with a more forcible use of Scripture language than this aged sister. One evening, just after she had prayed, and with more than usual power, as we raised our heads we saw her hurriedly moving toward the door of the chapel, and when one of the little company inquired why she was so hurriedly leaving the meeting, she put her

two hands to her ears, and in quaint, broken English, she said, 'No speak to me. I been seen the Bleeding Lamb,' and she hastened to a little group of huts, inhabited by heathen people from the mountains, there to tell the story of God's love in Jesus. If in this we see some sign of what the Spirit of God can do through missions, we have also an intimation of how missionaries are made. If out of this great meeting there is to be a flow of sympathy, of compassion, of substance, of service in the name of Christ toward the thousand millions of our human race who have not yet heard the Gospel, it must be by our having a new vision of Jesus Christ as the 'Lamb of God which taketh away the sin of the world.' "

Darkest Russia.—The paper bearing the above title is full of the saddest reading concerning the times in which we live. The main object of this periodical is to bring to the knowledge of the civilized world "authentic facts relating to Russia's persecution of her subjects on account of their religious belief." But much more than this enters into the composition of this journal. The seamy side of Russian finance is mercilessly exposed. The worse than slavery of millions of her population is depicted in colors which, for humanity's sake, we trust are overdrawn. And what is more serious still, a sketch is given—authorities being quoted *in extenso*—of an agricultural blight which threatens, and that at no distant day, to convert the fairest and most productive provinces of Russia into a *Sahara*. Who can fail to have suggested to him, in a fact so portentous, the finger of God? The tillers of the soil are becoming paralyzed. It is, indeed, mysterious that the famous black loam country, which is the granary of Russia, should in such a brief space of time have taken on an entirely different complexion. "Many sources of moisture are drying up completely and disappearing, others are being choked up; and, worse than all else, the fertile sur-

face soil is being swept away from the steppe with an ever-augmenting force, whereby the arms of rivers, the lakes, and every species of hollow are filling with sand and other coarse alluvium." Some years ago the government attempted to palliate the evil by planting defensive trees before the soil became completely denuded. "But," cries the *Novoye Vremya*, "no one concerns himself in the least to delay the advance of the all-destroying oceans of sand, to take measures against the droughts and the resulting sterility." It is further observed, in this most mournful record, that "the effects of the persecution of the Jews are reacting most disastrously upon the economic condition of the whole population, while the wanton reduction to beggary of the most sober and successful farmers, simply because they are Baptists, has contributed to put back agriculture at least twenty years."

THE WORLD AT LARGE.

—Certainly, Mr. Moody is no pessimist, for recently at Northfield he said: "I never was so hopeful for America as I am to-day."

—Mrs. Bishop, who has travelled much in Oriental lands, affirms that 500 Mohammedan missionaries go forth from Cairo every year who are to be found everywhere in the East. She does not think that Mohammedanism can ever be successfully coped with, except by Christian converts who are fully Oriental in mental habit.

—Rev. Thomas P. Hughes, long a missionary on the Afghan frontier, adopted the dress of the Afghan, and states this as the conclusion he has reached concerning one form of adaptation to current custom: "Judging from my own experience among an Oriental race for twenty years, it seems strange to me that missionaries in all lands do not adopt the dress of the people among whom they labor. There are a great many arguments against it, but in my opinion they may be pretty well

summed up in the word prejudice—that prejudice which sees what it pleases, but cannot see what is plain."

—Mulhall estimates that the civilized nations pay annually \$13,700,000,000 for food. By the side of this vast sum how infinitesimal is the amount expended to secure for the starving the bread of life!

—According to the latest statistics there are in the world about 6000 light-houses and 250 lightships. Of these Europe has 3309, and the United States 1287, with 1369 post lights in addition on the Western rivers; while all Asia has but 476, Oceanica, 319; Africa, 219; South America, 169; and the West Indies, 106. The lack of *Gospel* light is even more serious in the same regions. If we call each mission station a lighthouse, there are some 12,000 scattered here and there, though far apart, in the boundless area of paganism. Or, if we term each missionary of either sex sent forth from Christian countries a light-bearer, there are only about 10,000 for the 1,000,000,000 of heathen. And how dense the darkness!

—As setting forth one form of missionary activity, which has received a most wondrous development during this century, these figures are instructive and exhilarating. It is estimated that between the Christian era and the Protestant Reformation, a period of 1500 years, the Scriptures were translated into only 23 languages, of which 13 ere long died out. This was at the rate of only 1 version to over 66 years. Between the Reformation and 1804, when the British and Foreign Bible Society was formed, about 300 years, 34 translations were made, an average of 1 to about 9 years. Between 1804 and 1890 the Word of God was published wholly or in part in 342 languages, or about 4 each year. In the decade 1881-91 the above-named society alone undertook 50 translations, or 5 a year; and last year work was begun on no less than 9 new languages.

—And here is a hint concerning another most important phase of development in missionary work. At the first conference held at Allahabad, in 1873, of 136 members, natives numbered 28, and women numbered 0; at the second, held at Calcutta, in 1883, in a membership of 475 there were 46 natives and 181 women; and at the third, in Bombay last year, with 632 members, there were 93 natives and 276 women. And, no doubt, in all the future more and more will women be found at the front in the fight, and the work be transferred to native hands.

—As a route from England to India and Australia, though the Suez Canal is not exactly in peril of being superseded, it is to have a vigorous rival, and that in the shape of the Canadian Pacific Railway and a line of steamers to Japan, China, and beyond. The distance is not much greater, and there is no danger of blockade in time of war. How astonishingly does steam facilitate the triumph of the Gospel! "The King's business requireth haste."

—The numbers are suspiciously "round," but are approximately correct, which allege that Queen Victoria is now sovereign over 1 continent, 100 peninsulas, 500 promontories, 1000 lakes, 2000 rivers, and 10,000 islands.

—In a publication of the English Church Missionary Society it is stated that "there are those who think it the highest honor to their family that it should be represented in the mission field. One clergyman has given 4 daughters to India. Another band of 4 sisters is in China. In two cases 3 brothers and a sister have gone out. In another case 3 brothers, all qualified medical men. Two branches of one family, comprising 18 brothers, sisters, and first cousins, are, or will shortly be represented in the field by 7 of them." And the United States has its families of Scudders, Gulicks, etc., who from generation to generation maintain the glorious succession.

—"This will do more for Christianity than anything that has been done, for our people know nothing of such love as this," say the native Japanese Christians of a hospital that missionaries are erecting for lepers.

—The self-denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian mission seminary for \$50. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.

—The Chinese lepers of British Columbia, isolated on an island in the Gulf of Georgia, have had no one to attend them, and have been left alone, with only the occasional visit of a physician to relieve them. A young woman of Vancouver, Lizzie Hausel, has heroically offered to devote herself to the care of these unfortunates. She was rescued by the Salvation Army some time ago from a degraded life, and for two years has been a devoted trained nurse in cases of small-pox, etc. Her decision to care for the lepers will mean the sacrifice of the rest of her life.

—We are passing through days which sorely try the faith and patience of all lovers of missions. To the financial and theological troubles are to be added the mischief-making of France, Germany, and Spain in several fields, the tyrannical acts of Turkey several times repeated, the serious revulsion in Japan, and the riots in China leading to the murder of several missionaries, signs of trouble in Korea, as well as the outbreak of fanatical violence between Hindus and Mohammedans in Bombay, etc. But God reigns nevertheless,

the threatening clouds will pass, and out of evil good will issue.

—The English Wesleyans entered Sierra Leone in 1808, and in less than 40 years some 55 missionaries had lost their lives, but volunteers were never lacking. The ruling spirit was well expressed by one of the number, who said: "The more I hear of the dangers and the difficulties of missionary life in Africa, the more anxious I am to go;" and when his mother said to him, "If you go to Africa, you will be the death of me," he replied: "Oh, mother, if you do not let me go, you will be the death of me."

—When G. Wilmot Brooke and J. A. Robinson were about to sail for Africa, in 1890, to found a mission upon the upper Niger, they entrusted their lives to God in a way not so very common, even among missionaries, by signing this paper:

"As the missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Moslems to Christ, they could not under any circumstances ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also for the sake of the natives who have to be urged to brave the wrath of men for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers; and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Soudan. They will, therefore, voluntarily lay aside all claim to protection as British subjects, and place themselves, while outside British territory, under the authority of the native rulers; and will endeavor in every way to share with the people the difficulties and trials of their Mohammedan environment."

—Not possessing the gift of tongues, missionaries sometimes with the best of intentions preach queer doctrine. Thus a missionary writes: "One of our teachers startled us in our class-meeting by saying he had not come to New Guinea to seek *kwekwe* (frogs), but to seek the souls of the heathen. He meant *gewee* (property)." And Professor G. F. Wright, of Oberlin, premising that in Alaska there are no domestic animals, and that the so-called mountain sheep is a real goat, repeats the story told of the missionary's lack of success in translating the first verse of the twenty-third Psalm. His interpreter had no proper idea of either sheep or shepherd, and in rendering the phrase "The Lord is my Shepherd," astonished his audience by translating it "The Lord is an implacable mountain sheep-hunter."

WOMAN'S WORK.

—A writer in the *Advance* relates. "The other day I asked a lady who is exceptional for her literary culture and tastes what she had been reading during the summer. 'Really nothing,' she said, 'except the missionary papers. I cannot find time for anything else.' And yet this 'nothing but missionary papers' had kept her in touch with the world, had made her an interesting person to talk with, although she was a housekeeper with a large family, and with very little kitchen help. It had kept her from becoming intellectually stupid with the monotony of daily toil."

—Mrs. Benton, in *Helping Hand*, is troubled to see "why Paul did not include in his list of gifted workers, 'collectors.' We would read, 'He gave some apostles, some prophets, some evangelists, some pastors, some teachers, and some collectors, for the perfecting of the saints.' Paul always commends the collector, as also those who are not slow in forwarding the collection. Indeed, Paul was an excellent collector himself. Then, as now, the disciples did not arrive at the perfect

stature of men and women in Christ Jesus without the aid of the collector."

—Secretary Wright, of the British and Foreign Bible Society, at the anniversary of the London Missionary Society, said he felt that the tremendous wealth of influence and power in woman's work had hitherto been neglected. "In Damascus we men preach to the cheerless east wind of the Oriental bazaars. A woman will go with her smile, and this smile will be answered by a smile. We dare not smile. She goes with this access to all these little springs of love and influence down among the people, into the homes, into the seed place, where the good seed can be sown in the hearts of the women."

—These figures relating to the gifts of women for missions last year are worth pondering. Mrs. L. M. Bainbridge is the authority :

Presbyterians (North).....	\$309,818
Methodists (North).....	265,342
Congregationalists.....	229,701
Baptists (North).....	155,552
Union Missionary Society...	51,222
Episcopal.....	35,484
Reformed Church.....	29,635
Total.....	\$1,076,754

—Woman's work in India has made great progress. There are now 711 women—foreign and Eurasian—missionaries in India. These have access to 40,513 zenanas, and have 62,414 girl pupils in the mission schools. Therefore, well may the Brahmans begin to tremble for the result.

—These are the bottom facts as to zenana work, coming direct from Miss R. A. Webb, Secretary of the Society for Promoting Female Education in the East. The beginning was as far back as 1835, when a missionary of that society, Miss Wakefield, obtained access to two or three zenanas in Calcutta, and others followed, until in 1843 a woman was sent out for this special purpose. Mrs. Mullen's work came later. After the Mutiny of 1857 came great enlarge-

ment, until now 22 societies in Europe and America are engaged.

—Miss Mary W. Porter writes that the women of the United Presbyterian Church presented last year as a thank-offering to the Lord \$37,028, of which \$10,000 went to foreign missions, \$9000 to home and Warm Spring Indian missions, and \$7616 to missions among the freedmen.

THE UNITED STATES.

—General Grant said that one Indian war cost \$6,000,000 and killed 6 Indians.

"Heaven," according to Red Cloud, "is a place where white men tell no lies."

—The conversion of this republic to the Moslem faith still continues. To Mr. Webb, the chief apostle, is joined an Egyptian of rank, one Abdurrahim Effendi, and they propose to establish colonies of true believers in the Southern States, and as well to build mosques in New York and other cities. The Egyptian above named expresses himself thus :

"Mohammedanism is destined to be the religion of all intelligent people, and the time to spread the prophet's doctrine is ripe. Calm, earnest discussions will work wonders, for Christianity is evidently a failure. Christians are not sincere, but the Moslems are as devout now as they were in the days of Mohammed. In Europe the Moslem faith is making great strides, and in America progress is rapid, though not dreamed of by those unacquainted with the subject."

—Two more devoted men, whose names will not soon be forgotten, have ceased from their toils on earth : Rev. E. P. Thwing, who only a few months ago had gone to China, at his own charges, to establish a hospital for the insane, and Rev. Jeremiah Porter, in labors most varied and abundant as home missionary for 62 years, or ever since 1831. Among the rest, the latter was the pioneer minister in Chicago,

reaching that place in 1833, when it was but a village of 300 inhabitants.

—The University of Chicago conferred its first degree of Ph.D. upon a Japanese, who is to be Professor of Old Testament Literature in a Methodist college at Tokio. This is a significant fact. When Harvard conferred its first degree, or when John Wesley was founding a great sect, what did the world know of Japan?—*British Weekly*.

—The year book of the Young Men's Christian Associations of North America, for 1893, has been issued. The number of associations is now 1439, with an aggregate membership of 245,809. These associations own buildings valued at \$12,591,000. Their total net property is valued at \$14,208,043—more than \$1,500,000 more than the year before.

—Few things to be found in Chicago this year are more remarkable than Mr. Moody's six-months' Gospel campaign. Through the entire season the work has been pushed. From 200 to 300 workers have been employed, holding services all over the city in tents, halls, theatres, and churches, at the rate of 120 a week, exclusive of meetings for prayer and counsel. All-day services were held several times with astonishing attendance and interest.

!—This is but a part of the year's story which the Baptists can tell: "A great and notable advance has been made. The increase of cash contributions from our churches alone (including that secured by the woman's societies) amounts to over \$360,000. Since the centenary proposal was made we have also recruited not far from 100 new missionaries, counting both men and women. We have sent 37, male and female, workers to the Telugus. We are sending 14 new workers to Western China; about as many more to other parts of China, and many others to Assam, Burma, and Africa. About 90 missionaries in all—70 of them new workers—go out this au-

turn; 40 of them from Atlantic and 30 from Pacific ports. Several important advance stations have been planted. Twenty-seven new mission houses are building. One new centre of operations—namely, the Central China Mission, with headquarters at or near Hankow—has been projected, and 2 missionary families are on their way to work it."

—The Episcopalians are about to rejoice over the occupation of a Church Missions House. The cost of the ground, \$175,000, and the amount of \$170,000 toward the erection of the building have been received. There will still be required \$70,000 for the completion of the building free from debt.

An urgent call is issued for \$20,000 to help on the work among the freedmen, coupled with this statement: "We have 137 mission stations served by 60 white and 47 colored ministers. We have 6399 communicants, 95 church buildings, 52 schools, 4 hospitals, 1 church home, 125 Sunday-schools with 10,000 scholars, 61 day-schools with 4734 pupils, 3 normal and divinity schools with 160 normal and 31 divinity students. The colored people paid \$22,509 toward these objects."

—The Presbyterian Church, South, with a membership of 188,546, gave to foreign missions last year \$120,954, and for all forms of religious work \$1,943,580.

—The General Synod of the German Reformed Church is pledged to raise \$40,000 for foreign missions for the current year. A flourishing mission is sustained in Japan containing 12 churches, of which 5 are self-sustaining, with a membership of 1842, an increase of 109 within a year. The native ministers number 9; unordained evangelists, 16; and theological students, 21. A girls' school has 45 pupils, and 976 are in Sunday-schools. The preaching stations are 37.

—The Roman Catholics are not altogether impervious to modern influences,

and are able to learn even from the Protestant foe. Last year a summer school, a *quasi* Chautauqua, was started, and was held again this year, having a permanent home secured near Plattsburgh, N. Y., by the gift of 450 acres on the shore of Lake Champlain.

EUROPE.

Great Britain.—The recent action of Parliament in providing for the appointment of a commission to investigate the whole matter of Indian opium, together with the action of the Government of Burma forbidding the use or possession of opium by any native in Lower Burma, are hopeful signs that the abatement of a blighting curse is not far away.

—General Booth carries on his missions at comparatively small cost. The officers who work among the Zulus are said to get 60 cents per week as salary, besides cornmeal for breakfast, rice for dinner, with an occasional bucket of molasses thrown in. The latter costs 12 cents at the sugar-mill.

—It is announced that the Mildmay Mission to the Jews is about to receive some £25,000 from a bequest, and that this sum will be expended in distributing New Testaments and Christian literature to Jews all the world over.

—The income of the Scottish United Presbyterian Church was \$200,660 last year, and work was sustained in Jamaica, Trinidad, Old Calabar, Kaffraria, India, China, and Japan. The missionary force consists of 130 fully trained agents, 63 being ordained Europeans and 20 ordained natives, and 28 zenana workers. The membership of the mission churches is 17,414, an increase of 885 in a year.

The Continent.—The Rhenish Society is at work in Africa, China, the Dutch East Indies, and New Guinea. The income was \$97,582 in 1892. The number of native Christians is 47,436, of communicants 14,295, of whom 680 were confirmed last year. The number

of baptisms was 7806. In the day-schools are 8871 pupils. In Sumatra the chief struggle is with Mohammedanism instead of heathenism.

—The Ninth Continental Conference met in Bremen recently, representing 14 German, 2 Dutch, and 1 Danish societies. For three days practical topics of common interest were discussed.

—The figures below give the number of baptisms reported in 1891–92 by 9 German societies :

Hermannsburg.....	2380
Neukirchen (Java).....	76
North German (West Africa)...	91
Gossner's Mission.....	1500
Leipsic (Tamilland).....	380
Basel Society.....	1253
Berlin ".....	2012
Barmen ".....	3546
Moravian (including children)...	13,336
Total.....	24,574

—In a paper on the "Religious Condition of Italy," Dr. Murray Mitchell gives a statistical table, prepared by Rev. Dr. G. Gray, of Rome, showing the membership of the chief evangelical missions in Italy for the years 1888 and 1893. The summary is as follows :

	1888.	1893.
Waldensian Church....	4,074	4,737
Free Church.....	1,522	1,631
Wesleyan Methodist....	1,360	1,341
Methodist Episcopal....	920	965
Baptist churches.....	875	1,050

In the Methodist Episcopal mission there are 241 probationers in addition to the 965 members in full connection. In 1888 there were 174 probationers.

ASIA.

Turkey.—A few native churches are becoming self-supporting in spite of the general poverty, among which are Tarsus and Mardin; and the schools are forging along in the same direction.

—A recent letter from Mr. Wheeler, President of Euphrates College, reports that there are in all departments 522 pupils—297 males and 225 females. Of

these 12 are in the theological department, 34 in the male college proper, and 37 in the female college.

—The lot of a journalist is a hard one in the dominions of the Sultan, and the newspaper is at a heavy discount. The censor has an eagle eye, revises with a free hand, and even suppresses an offending sheet on slight provocation.

—The Sultan will not have a telephone within his dominions at any price whatever. He complains that his subjects are far too ready, as it is, to plot and conspire against his life, and he does not propose to introduce a means whereby they can accomplish their foul designs twice as easily!

India.—A Calcutta paper relates that recently a young Brahman came to the house of a missionary, seeking an interview. In the course of the conversation he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not." "What is that?" the missionary asked. His reply was striking: "A Saviour."

—A Hindu widow through all her life, even if she lives to be ninety years old, can never eat but one meal of rice in twenty-four hours. At fast seasons she must fast for two or three consecutive days. "If a dying widow asks for water on a fast day, a few drops are dropped into her ear."

—In this land all burdens are carried on men's heads and on their backs, and not in carts, wagons, and barrows, and it is customary to provide resting-places for them along the roads. For this purpose stones are set up along the hot, dusty, and sandy ways just the right height for a man to rest his burden on. There he can stand and rest till, relieved and refreshed, he is able to go on his way. A native Christian in Travancore once said to an English gentleman, "Ah, sahib, Christ is all my hope; Christ is my rest-stone."

—A hopeful sign of progress in India is seen in an important movement in

the cause of social reform. The Hindu Social Reform Association of Madras has entered on a crusade against the demoralizing practice of Nautch dancing, which has hitherto been an accepted feature of entertainments, public and private. The crusade is led by, but not exclusively confined to, Christians.

—Some of the native States have rulers so enlightened as to be every way fit to hold the reins of power. Such, for example, as the Maharaja Gaekwar of Baroda, whose subjects number 2,500,000, and his income is \$7,000,000. When in London last year this royal Hindu announced that his first object has always been to promote education, and to this end, on assuming the government, he ordered schools to be opened at the cost of the State up to the number of 30 each year, wherever 16 pupils could be brought together. By this arrangement he hopes that every one of the 3500 towns and villages in his dominion will soon possess a school for both sexes. He is now educating several students in England to become teachers. The Gaekwar strongly disapproves of child marriages, and has expressed his determination that his own sons and daughters shall not marry before they are twenty.

—Eleven Lutheran missionary societies, representing ten different States and countries of Europe and America, are at work in India.

—A gentleman in Brooklyn who read the appeal of the Rev. William Butler in *The Christian Advocate* of July 6th for "Village Chapels in India," walked into the missionary office the next Tuesday and handed Dr. Peck \$1000. The noble-hearted donor declined to permit his name to be given to the public. His gift will build 20 chapels; and not long after \$500 were received from another source, and will build 10 more.

—Hindu heathenism dies hard. In order to stave off the inevitable catastrophe all sorts of Christian methods of work are resorted to, like tract soci-

eties, street preaching, newspapers, schools, Sunday-schools, etc., but all in vain. In a few weeks or months collapse ensues.

—A good report comes from the South Arcot field: "From the very small beginning in the village of Sattambadi in 1863, the work has grown until there are now 8 organized churches, 32 congregations, 543 communicants, 1658 adherents, 30 schools with 734 pupils, 212 of whom are girls. From the villages have gone forth as many as 40 young men and women, educated in our boarding schools, who are filling positions of usefulness in the mission. Such are some of the numerical results of thirty years at one of our mission stations."

—The Surgeon-General of the Siamese Army is Dr. T. H. Hayes, who went to Siam several years ago as a medical Presbyterian missionary. He met with such wonderful success in curing diseases that the king considered his services indispensable, and made him surgeon-general of the army, with power to establish hospitals and medical institutions on American models. Dr. Hayes receives a salary of \$7000 a year, part of which he turns over to the mission board.

China.—In this country all the land belongs to the State, and a trifling sum per acre, never altered through long centuries, is paid as rent. This is the only tax, and it amounts to but about 60 cents per head.

—In their interpretation of Scripture the Chinese are apt to be literalists. One of the Bible-women, Gueh Eng, lately met with a rude reception from the head of a house to which she went to teach the women. "And what did you do about it?" she was asked. "Oh," she said, "I turned around at the door, and shook every particle of dust off my shoes, and told him that was what the Scriptures tell us to do when those to whom we go refuse to hear us. I left it as a testimony against him; and afterward he sent for me to

go back and tell him more about what my Scriptures said."

—A letter from the North China Mission shows how rapidly the medical work is gaining in favor. Instead of holding back in fear patients have been flocking to the dispensary in Pang-Chuang in such numbers that Mr. Smith writes: "Not only has all the available space in all the wards been occupied, as well on the women's as on the men's side, but every available building is occupied too. Each case brings others, till there seems no end to it, and Dr. Peck is much overtaken with his unwonted labors, owing to his wide surgical fame." The writer states that on one day the patients represented 23 different regions. One day two men came from a place 180 miles south, bringing two children with them.

—Rev. W. T. Hobart, Methodist Episcopal missionary, wants more men and more money, and reproaches and prods his brethren in this fashion: "When Mr. Collins, of our own church, offered to go to Foo-Chow as a missionary, he was told the society had no funds. He said to the bishop: 'Find me a place before the mast, and I will work my passage to China.' When the first Wesleyan missionary to China offered to go he was told that the Wesleyan Missionary Society had no mission in China and no funds to begin one. So he sold his own property and paid his own way out of it. The church was not ready."

Korea.—A missionary sends home these statistics: "We have now 54 evangelical Protestant missionaries in Korea, not including the High Church Episcopalians, who have no dealings with us, but are nearer to the Catholics perhaps. The Presbyterians lead the van with 21 missionaries, only 3 physicians, one of them a woman and the wife of Dr. Brown. The Methodists come next with 16, 6 being physicians, 3 of them women. The Southern Presbyterians are 8 in number, and the Australian Presbyterians 5; 4 Independents make up the total of 54."

AFRICA.

—It is said that not even one Arab woman in Algeria is able to read. Hence the Gospel must be spoken to them.

—The state of religion in Algeria is unique. There are four established or State-paid forms of worship—namely, the Roman Catholic, the Protestant, the Jewish, and the Mohammedan.

—Ethiopia is certainly lifting up her hands, not only to God, but in defence against the vices of civilization. A Zulu church recently organized has it among its by-laws that “no member shall be permitted to drink the white man’s grog.”

—Twelve new missionaries have been sent out to reinforce the Zambesi Industrial Mission, making 30 in all. The amount of land now owned is 100,000 acres. An effort is to be made in behalf of 150,000 slaves found in the vicinity.

—The station of Lavigerieville, founded by the White Fathers on the shores of Lake Tanganyika, has already become an important settlement. When the missionaries first settled there in 1883 there was nothing but “the desert and brushwood.” Since then a large extent of territory has been purchased at a cheap rate, and, when fully cultivated, it will be able to support 100,000 people. It is an undulating plain, bounded by the rivers Lope and Kanwema and traversed by two others. At first the Fathers established themselves close to the lake, but owing to the fall in the water during recent years, they found themselves amid swamps, and had to move to high ground about one mile inland. There they have built an orphanage for boys and another for girls, in number about 300, all redeemed from slavery, and also several villages for Christian households. Altogether there are some 2000 inhabitants—neophytes, catechumens, and inquirers.

—The Jesuits, to whom the Apostolic Prefecture of the Upper Zambesi was committed in 1877, think the time has come to occupy Mashonaland, where the Protestant societies are putting forth all their efforts to win the natives to heresy. They have secured a farm of 12,000 acres to the east of Fort Salisbury, and their superior, Rev. P. Kerr, has just installed a troupe of missionaries there, newly arrived from Europe.

—In a missionary letter one of the torments of life in West Africa is noticed: “The carpenter working on this station is troubled with a bad foot. It is caused by what is called a Guinea worm. The foot is swollen as if an abscess were forming, and the swelling resembles one, but for a tiny hole the size of a pin-prick where the head of the worm is. When the foot is poulticed for some time the worm sticks its head out. This is taken and wrapped round a match or bit of stick and wound round and round; thus it is gradually pulled out, perhaps about a foot—sometimes more, sometimes less—every day, great care being taken not to break the worm. This worm is very little thicker than an ordinary thread and, the doctor says, is about twenty feet long. The development of the worm makes the swelling very painful.”

—The arrangements made by Sir Gerald Portal for harmonizing the religio-political variances in Uganda provide for 2 ministers of justice, 2 commanders of troops, and 2 commanders of canoes, 1 of each to be Protestant and 1 Catholic; all to have the approval of the British resident. In the distribution of territory, it is claimed that the Catholics have the larger share. So are reproduced on the continent of Africa some such ecclesiastical dissensions as 300 years ago in Germany gave us the Thirty Years’ War.

ISLANDS OF THE SEA.

—The King of Samoa has issued a proclamation forbidding, under pain of heavy penalties, any native Samoan or

Pacific islander to sell or to give away any intoxicating drinks whatever. An exchange asks a pertinent question anent this proclamation, "Who is the barbarian?"

—Kedokedo, the government chief on Fergusson, New Guinea, was angry with his old aunt for threatening to smite a friend of his with sickness through the agency of her familiar spirit, and afraid lest she should smite him also he took her out in a canoe, and, heedless of her cries for mercy, tied a big stone around her neck and cast her into the sea. She sank never to come up again, and he thinks he has done a virtuous act in not suffering a witch to live. The teacher was away at the time for the sake of his health.

—Why the people at Bauro made tree-houses. They had been fighting with the Ysabel Islanders, and the people at Bauro were nearly all killed. The few who escaped hid in the bush, and when the enemy had gone they crept forth to find their houses and gardens quite ruined. They therefore began to build their houses in the tallest trees, ascending thereto by long ladders, sometimes reaching over sixty feet from the ground. Up these dangerous and uncertain ladders the natives ran with ease, a woman heavily laden climbing carelessly up without even attempting to steady herself with her hands.—*Life of Bishop Patteson.*

—Recent disciples on Futuna, New Hebrides, were sacred men who professed to be able to make rain, and by sorcery to bring disease and death. When they joined the class for Christian instruction they willingly brought their sacred stones, held as dear as life itself, and burned them in the public square.

—The American Board calls for volunteers for the work in Micronesia. Mr. Snelling, the missionary in charge at Ruk, is obliged to give up his labor on account of impaired health, and a man and his wife are needed to succeed him, taking up the work in the Ruk lagoon and among the Mortlock islands, where a good beginning has been made amid a large population still rude and

turbulent. A young man is needed also to take Dr. Pease's place on the Marshall Islands, and, as there is good reason to expect that Spain will permit missionary work to be soon resumed on Ponape, another able missionary must be found to aid Mr. Rand. The Micronesian force seems to be seriously crippled, and the call for volunteers is urgent.

—The London Missionary Society *Chronicle*, a short time since, gave an account from Rev. C. Chalmers of a voyage in the Gulf of Papua, where he met with a kind welcome, though many of the natives had never seen a white man before. At one place he held a service in a native hut, amid charms and fetiches of all kinds, skulls of human beings, crocodiles, pigs, cassowaries, and six hideous idols at the end. Among these surroundings they sang a translation of the hymn, "Hark the voice of love and mercy!" "I do not think," writes Mr. Chalmers, "I ever heard it sound better."

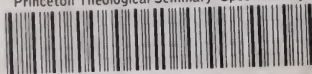
—The New Zealand *Herald* reports the death of Mr. Richard Matthews, at the age of eighty-two, after a life of strange adventures. He was landed at Terra del Fuego by Captain Fitzroy of the *Beagle*, where, with three Fuegians who had visited England, he meant to plant a mission station. The natives thought of killing and eating him, but by the persuasion of his three friends they gave up the idea and contented themselves with stealing all his clothes; it was the sight of these being worn by several natives 150 miles away that led Captain Fitzroy to search for his old passenger, whom he found and rescued from a second proposal to "rise, slay, and eat" him. He was on board the *Beagle* for four years, assisting Darwin. He left the vessel to become an agent of the Church Missionary Society at Wanganui, New Zealand. He afterward went farther north, where he built the first house and made the first bricks in the district. He was probably the only European who ever witnessed a Maori cannibal feast, where he bought off 2 intended victims for a tomahawk apiece.

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